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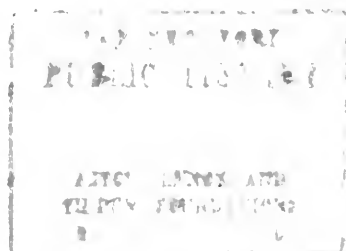
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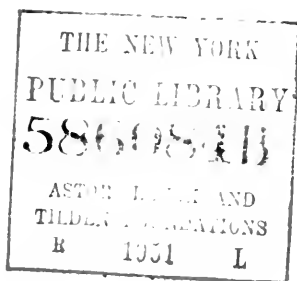
A HISTORY
OF THE
DIOCESE OF OGDENSBURG.

BY
REV. JOHN TALBOT SMITH.



NEW YORK
JOHN W. LOVELL COMPANY
14 AND 16 VESEY STREET

1875
483



DEDICATION.

TO

RIGHT REV. EDGAR P. WADHAMS,

FIRST BISHOP OF THE DIOCESE,

AND THE FAITHFUL PRIESTS, LIVING AND DEAD, WHO
LABORED, AND ARE NOW LABORING, IN THE
TERRITORY NORTH OF THE ADIRONDACKS,
AMID DISCOURAGEMENTS AND ANNOY-
ANCES, BORNE WITH THE CHEER-
FULNESS OF BRAVE SOLDIERS
OF CHRIST,
THIS BOOK IS RESPECTFULLY DEDICATED.

P R E F A C E .

THE desire of gathering into a permanent form such facts concerning the faith in Northern New York, as might be of interest and use to the future historian, was my only reason for composing this history. That reason would justify the appearance of a much poorer book. At the same time it was my desire to produce a volume that would be read with pleasure by the people of the district, and held in esteem as a decent memorial of the work done by their fathers and clergy in earlier times. Therefore I have been generous of details which can be of little interest to outsiders, and have introduced portraits of the clergy, past and present, to brighten the book for those who may never read it. The labor of gathering the material of which this history is composed has been very severe. My thanks are due to the priests of the diocese for the facilities which they placed so generously at my disposal, and their valuable assistance in many ways. To Mr. Hough, the historian of Franklin and St. Lawrence counties, and to John Gilmary Shea, credit is owing for certain particulars of Picquet's mission, St. Regis, and the incidents of Split Rock Bay. Otherwise the book is of my own making ; and I place it in the hands of the public with the conviction that they will speak of its faults leniently in consideration of the good it has really accomplished.

THE AUTHOR.



GENERAL HISTORY OF THE DIOCESE.

CHAPTER I.

THE TERRITORY.

A GLANCE at the map of New York State shows that the territory of Ogdensburg diocese is divided by a natural line from its neighbors. The Adirondacks, which lie within its limits, separate it effectually from Albany. Lake Ontario forms its western boundary; and on the east, Lake Champlain is its barrier against the Puritan invader. From Lake Ontario to St. Regis the river St. Lawrence is its northern limit. From the Indian village to the Vermont border it depends upon a surveyor's line and customs officials to distinguish it from the diocese of Montreal. The Canadians claim, with much plausibility, the entire territory as a natural appendage of Canada. The Americans assert that the St. Lawrence is the natural boundary line between the two countries. Either party may be right. The French Canadians were the first settlers and claimants of the

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territory, but having resigned control of the lake to the English, it can be presumed they resigned control of its shores. They were never very particular as to settlements south of the St. Lawrence, which gives color to the American claim. However, treaties, time, and custom have settled these disputes, the boundary remains an artificial line, nothing more,—and the Canadians rejoice in a future moral possession of the country by reason of large emigration. The St. Lawrence drains the entire diocese from Ontario to Champlain. Richelieu river, outlet of the latter lake, is entirely in Canada. The beautiful Adirondack streams, the Salmon, Raquette, Grass, Chateaugay, St. Regis, and Oswegatchie, pay direct tribute to the St. Lawrence; the Black River empties into Ontario; the Saranac, Au Sable, and Chazy into Lake Champlain. The slope of the land is towards the lonely river of the north.

Drained by so many rivers the soil could scarcely help being fertile; but the rivers are not evenly distributed through the counties, which, consequently, offer odd contrasts of rich vegetation and blooming sterility. Six counties compose the diocese: Essex, Clinton, Franklin, St. Lawrence, Jefferson, and Lewis. The two last have but one river between them. The land in its vicinity is good, but away from it flourish the almost impenetrable woods, the sandy tract and the rocky desert. St. Lawrence and Franklin

counties are watered by six magnificent streams, and their farming land is of the best quality and very extensive. Essex is simply a mining and lumbering district. Clinton has good land in the neighborhood of Plattsburgh and along the Champlain valley, but it also has more rock and sand than can be profitably managed. It depends in part upon its mines of iron. These are very numerous in the eastern Adirondacks and in the Rossie district, and show no signs of exhaustion, but are often seriously affected by depression in the iron trade. Lumbering is becoming a large business, for the woods are extensive and valuable, but exceedingly difficult to reach. Railroads must be built into the mountains, and towns erected at the terminus, with the necessary tanneries and saw-mills. The growth of the business is therefore slow. It is to be wished much slower or better judgment in the stripping of the wood tract should be exacted from the owners. They destroy more lumber than they use. Miles of territory are left naked and bare, given over to the dominion of stumps; and small mountains, once clothed with soil, forest and vegetation to their very summits, are not only stripped of the latter, but lose the very soil in which these were rooted. The consequences are not immediate, but are sure and far-reaching. The sources of the rivers retain each year a scantier supply of water, the rivers diminish, there are torrents in the spring and insignificant

brooks the remainder of the year, and finally the land watered by these streams becomes a desert. The district is therefore exposed to fluctuations of prosperity which deprive it of healthy and settled routine.

The climate is agreeable but severe. The thermometer falls in winter to 33° below zero on occasions, and when it strikes 20° is prepared to stay. The snow falls in immense quantities, blocking travel for many weeks, and causing other annoyances; but the air is dry and pure. The cold is not felt so keenly as in New York city, and pulmonary diseases are very rare. The winter comes in December and departs in April, from which time there is a certainty of steady and agreeable weather. At all seasons of the year the natural beauties of the territory are more varied and striking than pen can describe. The mountain lakes and charming rivers, the wilderness, the mountains, the cultivated valleys and pretty towns, the soft colors of spring, the repose of summer, the gorgeousness of autumn, the stormy glories of winter, and above all the clear, beautiful, sparkling atmosphere in which these are seen, make the region a perfect delight to those who live among them.

Samuel Champlain was the first explorer whose eyes beheld the loveliness of the western district. In the same year which saw the Half-Moon sailing up the Hudson, 1609, he entered the lake from the Richelieu, and explored it for its entire dis-

tance. The whole territory is rich in historic interest. Leaving out of question Picquet's mission, St. Regis, and the St. Lawrence, the western district is connected with a troop of romantic names and incidents. Father Jogues, missionary and martyr, was hurried from the Ottawa by his Mohawk captors down the lake to their castles in Central New York. At Crown Point was built the Fort St. Frederic, around which a small town grew, whose streets are still traceable, and where the French chaplains offered up the Mass long before the first settlers of Port Henry were born. The walls of the fort are still standing, as are also those of Fort Carillon at Ticonderoga. Dieskau and the unfortunate Montcalm led their armies to battle in the wilderness of Essex county, and at "Ti." fell the British general Howe in the flower of his youth and popularity. During the Revolution Ethan Allen's stentorian voice often shook the echoes in the big rocks; Montgomery passed this way to fatal Quebec; Benedict Arnold defied his stronger enemy below Plattsburgh with a mimic fleet, and retreating to Valcour received a drubbing from the British; Burgoyne trained his guns on St. Clair—ill-starred generals both of them—and made Ticonderoga forever worthless as a military position. Ten miles from the Richelieu river is Point au Fer, and behind it King's Bay. On the Point once stood a block-house known as the White House, held in turn by British and

Americans,—in the bay often rode the King's ships and the home-made navy of the Continental Congress. Great men have been there entertained. General Schuyler dined with its commandant, as did Bishop Carroll, Benjamin Franklin and our own Carroll of Carrolton, besides the many brave officers whose names I have already mentioned. At Plattsburgh, in the war of 1812, MacDonough defeated the British fleet, and turned the tide of war to the west. Wilkinson, after a ridiculous campaign in Canada, wintered around Fort Covington. Finally, in the summer of 1817, President Monroe travelled in state through the north, and was so expensively received at Plattsburgh that the village, as a consequence, went a whole year without a fire-engine. Outside of New York itself no part of the state so teems with historic interest as this, and none has given to great events and personages so rich and suitable a setting,

The first settlers were Frenchmen and Canadians, born soldiers and travellers. A De Fredenburgh, presumably an Englishman, owned, previous to the Revolution, the land in and around Plattsburgh. His nearest neighbors were two Frenchmen at Chazy, John La Framboise and his brother. On his estate he had housed a number of Canadian laborers, whom the troublous times along the lake afterwards dispersed. The Acadian volunteers in the Revolutionary army having been granted land by the Legislature of New

York, settled north of Plattsburgh in Clinton county. Their descendants form no inconsiderable portion of the present dwellers in that neighborhood. Along the border, as far west as Waddington, many Canadians built their houses, but were ejected as squatters when the colonies had gained their independence, and American citizens began to pour into the territory. The settlement of portions of Lewis and Jefferson counties were made at a very early date by Frenchmen. Two agents of the "*Compagnie de New York*," Simon Desjardines and Peter Pharoux, together with one Mark Brunel, bought land in the neighborhood of Carthage in 1793, and there erected a saw-mill in 1795. Peter Penet, in 1789, purchased considerable land along the St. Lawrence; and in 1820 Joseph Bonaparte built a chateau at Natural Bridge, which he occupied but a short time and sold to Mr. Lafarge. These gentlemen did but little in the way of colonization. To Mr. Vincent Le Ray de Chammont are the counties of Jefferson and Lewis most indebted for his arduous and very successful labors in settling the district. As the agent of a French land company, he represented many thousand acres in both counties, and for years was conspicuous in the work of colonization. The Germans at Croghan, the Irish at Belfort and Carthage, and the French at Cape Vincent, Rosiere, Chaumont, Therese, and Le Raysville, were brought by him to these villages,—the

last five of which were named in his honor. At Belfort, Carthage, and Rosiere, he built or assisted to build substantial churches for the people. In his old age he visited for the last time the scene of his labors, and attended Mass in the ancient church at Carthage, dying a few years later at his ancestral home in France. Of these settlements by Catholics, I shall speak more particularly in the next chapter.

Settlers poured into the newly opened territory from Vermont and Southern New York in increasing numbers. Capital followed them, and by 1820, Carthage, Ogdensburg, Waddington, Fort Covington, Malone, and Plattsburgh were villages of importance, while many minor towns sprang into existence. Farming and lumbering were the principal occupations; a carrying trade was commenced on the St. Lawrence and the lakes; schools were opened, churches arose, and a brisk business and social life began under circumstances so favorable and unexpected as to justify hopes of the brilliant future pictured by the inhabitants, but never to be realized. These early settlers were people of considerable piety, kindly manners and good principles, very liberal-minded in dealing with Catholics, and careful to conceal any feeling which might be thought bigoted. It is to be regretted that their descendants have either immigrated or failed to catch their good qualities. The territory rapidly increased in wealth, and the

cities in population ; railroads were built and mines opened. The carrying trade on Lake Champlain and the St. Lawrence became more extensive. Emigrants from Ireland and Canada settled everywhere. A few manufacturers, induced by leading residents, opened establishments in the leading cities. It was thought by many that this northern region would rival in wealth and importance the agricultural paradise of the Mohawk valley. Vain expectation ! The war of the Rebellion came, and in a single decade changed the conditions of life in the north. The region touched the tide-mark of prosperity in 1865, and stayed at that point for a few years ; but already the influences were at work which have since destroyed its importance, and marked it everywhere with the melancholy tinge of decay.

The army drew to its ranks the young men of the territory, and never returned them. They came back indeed to find the old habits of life irksome, and the old limits too confining for natures used to a large measure of action. The good farming land was occupied ; the poorer kind called for a laborious outlay, and returned small profit. There were no manufacturies. Desultory labor in saw-mills and tanneries, and dangerous mining, were not attractive. The young men went west, and the young women followed them or sought the factories south and east, and the cities. Since that day this disastrous emigration has continued.

In population the territory only holds its numbers—the natural increase passes from the soil. The saddest misfortune that can happen a country has fallen upon these northern counties,—they are doomed to lose their young. There is nothing to feed the meanest ambition of ambitious youth in the entire district; no place to learn a trade; little opportunity for advancement; rarely a chance to labor steadily. Therefore the young go to Montreal, to Boston, Albany, and the West; and the laboring population shift uneasily from town to town, from the woods to the mines, from the mines to the lakes, in an eternal round of uneasy struggling for a living. What an effect this steady drain must have on every department of business, and on the social and religious life of the district, can easily be imagined. The social life is practically dead; the business and religious life, with certain marked exceptions, are dying.

Nothing is at present so marked as the decay of religious feeling among Protestants, the neglected condition of their churches, and the shiftless management of their mission work outside the cities and more important towns. In these latter places the sects are in full vigor. In the country shabby churches and dull congregations are the rule, and not only dull, but slim and indifferent. The ministers find their flocks scattered over a large territory, and are compelled to attend many villages, and attending are not consoled by the sound faith

or orderly lives of their people. The one mark is everywhere—indifference and decay. Ingersollism rejoices in a strong following; the children even are infected with it in some districts, and go out into the world with as much religious knowledge as savages. Religious papers do not circulate among the people largely, and religious literature is practically unknown; but the dime novel, the weekly sensational, and the deposits of printed filth can be found in the most insignificant villages. The schools are mere channels for the free flow of vice. The corruption existing among the children is something before which the sects stand in appalled helplessness, at which the indifferent and the atheists smile as natural flaws in human nature. Unbelief and immorality have a powerful overflow, and have drenched the Catholic body to an unexpected extent. The salt has indeed lost some of its savor: it is miraculous that it did not lose all.

Under the conditions described in this chapter the territory has grown and now exists. I think its future can be clearly pictured by their aid. Without manufacturies or any prospect of obtaining them, depending on forests and rivers which will be exhausted within half a century, losing regularly the natural increase in population, the district north of the Adirondacks must speedily settle down into a farming country, a mere depot of supplies for the south, with the meagre business life which the exchange and cartage of commod-

ities require. The stripping of the forest land will leave the rich farming district of St. Lawrence and Franklin counties a wretched desert. The departure of the capital invested in lumber will reduce the population of the cities one-third,—the crowd of laborers will disappear. Into a settled routine of crop-raising and food-selling, the people will fall gradually; and the traveller from New Zealand, on his way to sketch the ruins of St. Paul's, may fill his sketch-book with studies of silent saw-mills, ruined mining machinery, stony farms where once the rich wheat blossomed, and cities which use the surplus buildings, formerly occupied by the happy laborer, for firewood. This is no fancy picture;—the shadow of this coming desolation already lies on Ogdensburg. It behooves the authorities, civil and ecclesiastical, to keep this future before them, and not to lay foundations too large and deep and costly. They may never be able to raise the superstructure, or, having raised it, may find too late that the district is too weak to support the weight on its bosom. Poor territory, north of the Adirondacks! Many bright hopes have died in its embrace; but it charms the adventurous emigrant no more. Its poorly-paid inhabitant regrets the hour which brought him to it, and sighs over the bad judgment which turned him from the West.

CHAPTER II.

CATHOLIC SETTLEMENTS.

As we have seen in the preceding chapter, Catholics had considerable to do with settling certain parts of the Adirondack and St. Lawrence territory in the earliest days of colonization. Had capital been more plentiful with a class of people just liberated from the intolerance and bigotry of the colonies, their share in the work would have been more important and lasting. Had the Irish emigrants of the first years been possessed of any means, the results which they have obtained since the war would not have been so slow in arriving. They were forced to contend with poverty and social ostracism. Driven out of Ireland starving, they received a cold welcome in Canada, whose people look with natural suspicion and dislike on those who speak the English tongue. A few brought small sums of money with them, and some earned a few hundred dollars after their arrival. Thus provided they entered the wilderness. What they have won from it in the shape of present comfort was the result of labor and suffering; and it is to their credit that they have preserved in the

midst of poverty a spirit of generosity as cheering as unexpected. The subject of Catholic settlement in the north naturally divides itself into the following heads :

Acadian settlers on the northwest	
bank of Champlain,	1790
Black River settlements,	1818
Settlements on the west bank of	
Champlain,	1820
Settlements along the St. Lawrence,	1820
Canadian exiles of Papineau's re-	
bellion,	1837
Immigration of railroad laborers, .	1848
Immigration of mining laborers, .	1865

These dates and divisions represent the time at which emigration of Catholics began, and the nature of the emigration, and give the reader a clear idea of its extent and general character. Mining settlements were among the very first with which Catholics had to do in the Champlain district and around Rossie, but for the sake of convenience they are included under a general heading to distinguish them from the later mining settlements of French Canadians.

1. The Legislature of New York, in 1789, granted lands in Clinton county to the children of Acadians ejected by the English during the famous French wars, and to Canadian refugees. When the American colonies raised the standard of revolt against British rule, they found it expedient

to secure the assistance of Canada, and sent Messrs. Franklin and Chase, and Father Carroll, as agents to bring about that object. The mission had a fair chance of success. But fifteen years had passed since the fall of Quebec, and the insolent conqueror had crowded the Canadians with restrictions, and hindered the free exercise of religion in many ways. There was no affection for England in Canadian bosoms. In fact the young men were enthusiastic over the revolt of the colonies, and many joined the American army in Montreal. The commissioners failed to win over the Canadian authorities. The address of Congress was assuring, and promised non-interference with their religion; but the English procured and published another Congressional address, presented to Parliament previously, in which Mr. John Jay had expressed very different sentiments concerning the Catholic religion. The commissioners returned unsuccessful; the English Privy Council granted toleration to Catholicity in Canada to cut off further advances from Congress, and the American army evacuated Montreal. The Canadians who had enlisted in it, and its public sympathizers, became exiles unexpectedly, and were reduced to great poverty long before the war closed. The New York Legislature came to their relief, and they settled comfortably on a stretch of excellent farming land around Chazy and Corbeau in 1790.

Industry and economy are two fixed traits in the Canadian character, carried occasionally to a disagreeable excess. The exiles were close to their beloved Canada, and they were happy. In a short time the land was cleared of its forest, log-houses were built, and the crops began to brighten the lonely neighborhood. Two hundred and fifty families had settled within a territory fifteen miles square, and consequently social life must have been brisk and pleasant. A few of the more pious assembled regularly in certain houses to recite the beads, and the prayers of the Mass, and to sing the hymns of Canada and Acadia. They were not many, however, and religious spirit declined perceptibly as the wealth of the colonists increased. For twenty-eight years the majority never looked upon the face of a priest. A stray missionary from Fort Laprairie occasionally visited them ; and on great occasions the more venturesome stole into Canada and attended a religious service. The children grew up indifferent, and ready for various impressions concerning religion. They had nothing of the Catholic spirit which residence in a Catholic country gives. The schools were few and far apart, and were hothouses of Protestantism. Many never entered a school. Abuses and evil results arose in consequence, which years of patient labor on the part of the priests have not uprooted and cannot uproot under present conditions. The early settlers reached a fair degree

of prosperity, and had they been blessed with a spirit of business enterprise, might be holding the palm of superiority to-day. Content to follow the routine of their fathers they have sunk into a dull obscurity, and allowed their children to fall away from the faith. Many of the best names in Clinton county, famous in business and the professions, pillars of the sectarian churches, are those of the descendants of Catholic Acadians.

2. The settlements on the Black River were begun principally under supervision of a French land company, whose agent was Mr. Vincent Le-Ray de Chaumont, a gentleman of means and culture, a devoted Catholic, and a generous and enterprising landlord. These settlements were located on the north bank of the river, which for the most part does not possess as fertile a soil as the south. The colonists were Irish, French and Germans, of limited means or of no means at all, but industrious and steady, to whom Mr. Le Ray was disposed to grant every assistance and favor. The Germans settled remotest from the lake in the neighborhood of Croghan, and were blessed from the beginning with a singular freedom from blunders, and with practical Catholic organization. Almost at the start the priest and the school were in their midst; and they prospered not only financially but spiritually, raising up a generation which is no discredit to the faith and virtue of those who went before. They paid for the land

in easy instalments,—and as they increased in wealth and importance, liberally endowed every effort made for their salvation. The church and schools are not unworthy the material importance of the congregation.

The Irish settled near Carthage, fifteen miles from Croghan, and were provided with a church by Mr. Le Ray, for which, however, they were compelled to pay in part. Their history is a melancholy record of decay of faith, and consequent displays of disobedience and discord, which read like the shameful stories of the Lutheran revolt. Their land was acquired in the same fashion as at Croghan, and Mr. Le Ray was equally generous and paternal in his dealings with them. They grew prosperous with years. The land was not first-class, but it yielded a fair return for the labor spent upon it. They had priests almost from the beginning, and were considered the most important Catholic community of the north after Ogdensburg. The liberal spirit seized upon them with a violence not even surpassed by New York in the palmiest days of trusteeism. From that date, 1835, they earned most deservedly a reputation for turbulence, disobedience, and poor faith, which remains to be excelled. They have never possessed Catholic schools, nor wished for them, and their parish has been a hotbed of disorder to supply the neighboring parishes with similar growths. A heavy responsibility rests upon them

for their ingratitude to Heaven, and the scandal and bad example they have given their neighbors. They have in part suffered for their viciousness: forest fires some years ago injured them severely in life and property, and only last year Carthage itself was totally destroyed by fire.

The French settlers chose a site a few miles from Lake Ontario and the St. Lawrence, and with an affectionate remembrance of the country they had left, named its central point Rosiere. Mr. Le Ray lived among them, having his offices at Cape Vincent. They gradually spread over the district west of Watertown, and passing through the same phases of existence as at Croghan, lived through a half century with faith intact and the primeval honesty and simplicity unimpaired. Many of the settlers were old soldiers under the great Napoleon, and handed to their children a military pride and dignity and generosity of soul which marked the community favorably. Attended by good priests from the beginning, although for a short period without schools, they were well taught in the faith, and were not only a docile and easily governed people, but self-restraining and self-respecting. Their business capacity, ability, and shrewdness prevented the political power and business interests of their district from falling into the hands of a clever and unscrupulous minority. Their schools were taught by Catholic teachers. They are now emphatically their own masters as

are the Germans at Croghan, and are not dictated to, and lorded over, and led by the nose like those unfortunates who have been faithful neither to truth nor heresy. The district in which they reside will ever remember them. Its villages are named Therese, Le Raysville, Cape Vincent, and Chammont, in Vincent Le Ray's honor. Lafargeville honors a French gentleman named La Farge, who bought the estate of another Frenchman named Penet. Around them lingers an air of romance in connection with the Bonapartes, whose beauty is as subtle and fascinating as the history of that great name. To Cape Vincent Napoleon was to be hurried when his daring friends had torn him from the stronghold of St. Helena. The house was prepared; a few nobles haunted the neighborhood for a brief period; a charming mystery hung about their movements. Napoleon's death cut short mystery and expectation. The only memorial of his expected presence is a ribbon of the order of St. Helena, saffron-colored, which, with his own hands, he pinned to the coat of a general in his suite. It is now in the possession of the Beauforts of Cape Vincent.

3. Steamers began to navigate Champlain between St. John's and Ticonderoga in 1816. In that year, therefore, it became an easy matter for Canadian immigrants to reach the region once subjected to their dominion. Only the more daring attempted it, for the States had become an

object of honor to the average *habitant*. Another class of emigrants appeared. British vessels brought yearly to Quebec numbers of Irishmen anxious to enter and join the Republic which had given to hateful England its first defeat. Had their wishes alone been consulted, their direct journey would have been to New York or Boston. It was treason at that time to sympathize with America, and American vessels were searched for British citizens. Fear of this calamity forced Irish emigrants to emigrate in English ships, and thus they reached Canada first. Many fled into Maine, and scattered thence through the New England States. Others followed the St. Lawrence and settled around Ogdensburg and Hogansburgh. The first Catholic settlers of the west shore of Champlain came direct from Montreal to Plattsburgh, and settled in the valley of the Au Sable and along the Saranac. A few settlers came from Boston, and some from New York. All were farmers and took up land as soon as they were able. Later immigrants having brought a little money with them, were enabled to begin life in comfort. They were a cheerful people and not ungenerous. Many were settled on excellent land, and grew wealthy before the war, while the less fortunate by industry acquired somewhat later a decent competence. Plattsburgh Catholics had risen to importance by 1825. A priest was sent to take charge of them at that time, and they have

since remained under the watchful care of the church. They acquired with time considerable culture, contributed a number of young men to the church and the professions, and are favorably known in business circles. The latest immigrants, principally laborers, were speedily subjected to the same influences which had moulded the first, falling quickly into line, and largely adding to the credit of the Catholic settlement. The faith has been preserved with moderate fervor, and if the rising generation does not own the excellence of the past, it is partly because good schools have not existed in the district.

4. The settlers in St. Lawrence and Franklin counties came to America under conditions similar to those of their Champlain brethren. The wilderness which they entered was more oppressive, however, if the land was richer, and the triumphs of the faith more brilliant because of the sharper difficulties to be overcome. The first Catholic settlers reached the neighborhood of Waddington in 1820, coming down the St. Lawrence from Montreal. They were farmers, and took up such land as their limited means could procure. In ten years their numbers had so increased that very few places in these counties did not enjoy their industrious presence. The opening of the mines some years later brought a stronger emigration. Many of the intended miners turned their attention to farming; and when mines and saw-mills ceased to

employ a large number of hands, the unemployed also fixed themselves to the soil. In this way the Catholic farming population of St. Lawrence and Franklin counties grew into importance. It is now the wealthiest portion of the diocese, and the faith flourishes there, Ogdensburg excepted, with rare and vigorous beauty.

5. The so-called Papineau rebellion in Canada, 1837, forced from their homes many French Canadians, who settled principally in Clinton county, and became useful and upright citizens of the United States. They were possessed of some means, purchased land, and were enabled in time to leave to their children handsome properties. Their material success drew many Canadians to follow in their footsteps; and the building of railroads in various parts of the district also made a heavy draft on Canadian labor. The old dislike of the States wore off among the common people. Churches having become plentiful south of the St. Lawrence, there was less danger to be apprehended in the matter of their faith. The fears of their pastors were, however, in many cases realized. Those who settled in the large towns were speedily taken care of by pastors of their own nationality, or at least French, but not before many lamentable apostacies from self-interest or indifference occurred. Mixed marriages also made havoc among them. The country populations in the neighborhood of churches succeeded better in re-

taining their faith. Those in the remoter wilderness may be said to have lost it altogether,—for many of them never looked upon the face of a priest until, grown up and entered into the civilized world, they met the men of whom their fathers had spoken with varying degrees of affection and respect. With wonderful fecundity these Canadian settlers multiplied until they now form one-third of the population in Clinton County, and are to be found in every nook and public spot of the whole diocese. The revival of the mining interests brought some thousands of them to Plattsburgh and its neighborhood during and after the war. The tide of European emigration having turned westward, capitalists were compelled to invite them to cross the lines. They have established a number of respectable communities in the counties, and seem to enjoy prosperity even in most discouraging times. The building of the railroads in 1845 added somewhat to the Irish population, and many good parishes owe their existence to these public works; but by later emigrations they benefited only slightly, and their communities are now stationary.

Isolation has been the chief cause of many of the evils which afflicted the northern Catholics. Shut off by difference of language and nationality from Canada, and closed in by mountains from Boston and Albany, they shared in none of these impulses which moved the faithful in the fortunate centres. They were dependent, and yet independ-

ent, suffering the miseries of the former condition without enjoying the blessings of the latter. All their impressions and ideas of church government were derived from tradition or their Protestant surroundings, and the surroundings in most cases destroyed tradition. They had no schools and no literature: until this hour they are still without them. Hence the revolts and disturbances which occurred too often for the honor of the faith; and hence, too, the unlimited number of mixed marriages which have occasionally destroyed an entire community. It is wonderful that worse results have not followed the absence of so many necessary influences. The condition of the faith is quite marked in the three districts of the diocese. The Black River valley and the neighborhood of Ogdensburg are notable for a cool, complacent faith somewhat resembling the religious disposition of the modern Presbyterian. Croghan and Rosiere are honorable exceptions; Carthage is statuesque indifference. The Champlain district is fair to middling, having to deal with new and unsettled populations, that may yet become enthusiastic Catholics. The Hogansburgh district seems to possess the faith in its purity. As we shall see in the succeeding chapter, the priests worked equally well in all these districts; and the difference of religious disposition can only be accounted for on the ground that the first settlers were too eager to please their neighbors by adopting opinions foreign to their faith.

CHAPTER III.

CATHOLIC ORGANIZATION.

CATHOLIC settlers, with the single exception of those at Chazy, were not divorced from their priests longer than ten years. Father Peter Huet de la Valiniere, attended the Canadians at Split Rock Bay, and there built a church and residence. His eccentricities displeased the people. After a few years' stay among them they burned the church property to get rid of him. The design succeeded, but as if in punishment for their wanton act, all trace of them has disappeared from that neighborhood. Father de la Valiniere shares with three others the distinction of being the first missionary to the North—Fathers Mignault of Chambly, Canada, O'Callaghan of Burlington, and Farnham of Utica. Father Mignault in 1818 sought out the numerous Catholics of Clinton County, and faithfully attended them until the bishops of the State were able to provide for them. For nearly fifty years he was connected with ecclesiastical doings in the county. He officiated at the corner-stone ceremonies of all the

Canadian and a few of the mixed parishes, and was present, an honored and distinguished guest, at other important assemblages. The bishop of New York made him vicar-general, an office also held by him, under the bishops of Albany until his death. Father Farnham of Utica, in 1819, made a journey on horseback from Utica to St. Regis, and visited all the Catholics whom he could discover, baptizing, marrying, preaching, confessing, and saying Mass for them. It was not a small undertaking in those days, for roads and bridle-paths were scarce and the wilderness dangerous. Father Jeremiah O'Callaghan evangelized the shores of Lake Champlain from 1830 until 1845. He was stationed at Burlington by the Bishop of Boston, and although eccentric was devoted to his work. Not a single family escaped his watchful eye, and his forcible instruction must have had some influence on the rather wild people of that time. He died afterwards in Boston at a good age, and is humorously as well as piously remembered by his book on "Usury."

These missionaries for the most part had no churches. Father De la Valiniere built his own, and under Father Mignault's direction the people of Corbeau raised a log-cabin to the service of God. At Waddington there was a second log-church in which Father Salmon officiated, and at Belfort and Carthage Mr. LeRay had erected

more imposing and desirable structures. These were the priests and the churches of the first decade from 1820 to 1830. It is pleasant to compare with them the solid edifices which now adorn every town in the North. Bishop Dubois of New York made a tour of this part of his diocese in the year 1827, and visited St. Regis and Waddington. His object was to discover the actual condition and needs of his diocese. It must have pained him deeply to find at the North the same proud spirit which prevailed in New York City and hindered every good work undertaken for the benefit of the people and God's honor.

When, in 1835, he made his second visit, the aspect of the country had changed for the better, but the spirit of trusteeism was even more rampant. He found a neat stone church at Ogdensburg in charge of Father Foley. At Watertown the Catholics had just purchased a sectarian edifice, and he dedicated at Rosiere a stone building amid splendid ceremonies. Mr. LeRay de Chaumont welcomed him, and the old soldiers of Napoleon presented arms as he entered the church. Croghan and Mohawk Hill were also providing themselves with small chapels, and Father Rogers had finished the church at Keeseville. The bishop, wearied but not discouraged by the incessant troubles in his see, must have looked upon the hard but appreciated labor in the wilderness as a real holiday. The

people came from long distances to look upon him, to receive his blessing, and to bear it home to their children. Unlawful marriages were ratified, and all sorts of spiritual troubles calmed. Only at Ogdensburg and Carthage did he catch the murmur of that spirit which had eaten the Catholic heart in the metropolis. With him travelled one whose destiny it was to strangle that parent of rebellion in the very moment of its highest strength and power, the Rev. John Hughes afterwards Archbishop. On his return to New York the bishop appointed Rev. John McNulty to the charge of the Hogansburgh district, and the Rev. Michael Gilbride to Carthage, and before the close of the second decade of our ecclesiastical history Hogansburgh and Fort Covington owned stone churches of good size, while Massena and Malone had built wooden chapels.

Father McNulty's stay in the district was short but memorable. He was a man of fine appearance and of great energy. The work which he did in his term was very enduring. He was forced to fly to Canada to escape the consequences of a charge made against him by interested parties at Malone. He resided in Canada for the rest of his life, being known as an exemplary priest. Dying in Hamilton in 1880 he left to the poor such property as he had acquired. His nearest neighbor was the missionary to the

Indians of St. Regis, Father Marcoux, who for fifty years labored among this remnant of the Iroquois and died two years ago full of years and honor. At Plattsburgh the indefatigable Father Rooney had just begun to labor at the new church for his parish, which he was not afraid to dream of extending as far as Malone. Rough and energetic, he suited the wilderness far better than less emphatic characters, and shaped his parish into a form suggestive years afterwards of his personality. When years had overtaken him Bishop M'Closkey gave him a home with himself in Albany, where he died shortly afterwards, bequeathing to Plattsburgh parish his blessing and a legacy.

In the western districts labored two men whose history will always remain an important feature of our annals. Rev. John Raffener, a native of Brixia, in the Tyrol, came to America in 1833, and began his work among the German emigrants. He was stationed in New York where he built the church of St. Nicholas, and died in Brooklyn at an advanced age. Not only did he labor without stint in the metropolis, he also attended all the Germans in the state, as far as Rochester and Carthage, and those in various parts of New Jersey and Massachusetts. The people of Mohawk Hill seem to have received special care from him, and, under his instructions, built the first church in their mission. He was assisted in his care of the

German missions by Rev. Francis Guth, rector of the theological seminary at Lafargeville. This institution, so far from the episcopal see, and fairly buried in the remote wilderness, was founded under singular conditions. Bishop Dubois had vainly endeavored to establish his seminary in New York City. Opposition from his trustees, on the one hand, and the burning of the first seminary by incendiaries on the other, forced the despairing bishop to erect a seminary on the St. Lawrence, far from the haunts of bigotry and bad faith. Father Francis Guth became its first and last rector, for after a few years of fitful existence it was closed. One of its pupils was Father Mackey. During his stay in the seminary, Father Guth attended the Catholics in all parts of the country, and was particularly devoted to the Germans in Lewis, whose ignorance of English placed them in unfortunate isolation. After many years of labor Father Guth returned to New York, leaving behind him a reputation for devotedness and piety of the highest order. Such were the men who, in the years between 1830 and 1840, gave the best part of their lives to the severe, almost thankless, labor in the wilderness. Their parishes or territories were fifty miles in any direction, poorly provided with roads, houses and villages far apart, money scarce, the Catholic population scanty and poor, the climate very severe. Isolated and poor, they worked well and faithfully, and it

is with deep gratitude I record the fact that the whole tenor of their later lives was as self-denying as these first years. When honors, and position, and competence came to them, they were not changed, but simple-minded and cheerful they pursued their way to the grave, dying with every hope of a blessed eternity.

The next ten years were not unlike the last decade. Church work moved slowly, and organization was slow. Under Rev. Victor Dugas a solid stone building was built at Corbeau, to provide the increasing population with fitting accommodations, and a similar one was put up in Port Henry by Olivetti. Both remain to the present day, and are destined to last at least another century. Clayton, Ticonderoga, Potsdam, Rossie, Trout River, and Constableville were provided with frame structures by their respective priests. At Antwerp, a Union church was bought of Mr. George Parish for a nominal sum, and converted to Catholic uses, while the gentle MacFarlane, of Watertown, built a stone church at Redwood. The most important church building of the decade, however, was the square stone edifice in Plattsburgh, erected by Father Rooney. It was capable of seating four or five hundred, was very plainly but solidly built, and, for that day, was a work of considerable magnitude. Bishop Hughes dedicated it, and delivered one of his very best discourses, highly complimenting the people and the

pastor for their energy. The compliment was wholly due to Father Rooney, who worked, travelled, planned and struggled to complete it. The people were not blessed with much energy at that period. Their deficiency was more than made up for by the business spirit and tact of their clergy. Father Rooney was the incarnation of this spirit. In Lewis county, Father Howard, a gentle mannered but high-souled man, led the newly-gathered faithful in the contest with poverty and ignorance, and evangelized his district from north to south. He still survives in a delicate old age, and is tenderly remembered by a people who seem to have forgotten all of the faith but its illustration by his piety and kindness. Among the wild tribes of Carthage, the eccentric Father Clark fought for the dear life of the faith, and built a church wherever and whenever the slightest excuse offered. His energy in this respect saved many a community from the sad fate of apostacy. Father MacFarlane, in Watertown, was the essence of gentleness and piety. His stay was short, but his time was actively employed in various parts of the country, and there are scattered through it many monuments of his sturdy labor. Above all is he remembered for the tact and courtesy which made him dear to all classes of Christians, and for an unaffected piety that placed him beyond his kind. He died afterwards bishop of Hartford. His nearest neighbor, northward, was the indomit-

able Father Mackey, whose history is elsewhere fully written. At Hogansburgh, Father James Keveny was planning the erection of Brasher church, had improved all the churches under his care, and as the decade came to an end divided his parish and placed the Rev. Bernard M'Cabe in Malone. He was afterwards removed to Keeseville, where he built a few churches, and died in Troy a few years ago at an advanced age. The last notable priest of the time was the Italian, Olivetti, at Port Henry, a man of considerable learning and high business ability, who dreamed of colonizing the whole available territory with Catholics, and would have worked the scheme successfully but for the tragic death which overtook him.

These men were all of rare ability, and gave the deathblow to trusteeism in the north. Their people became docile, intelligent and charitable, and ready for every good work proposed by their pastors. It is to be regretted that in this opportune moment they did not establish schools. The children who would thus have been educated in the faith are now the fathers of the present day, and a more unsatisfactory class to deal with could hardly be found. However, no schools were opened, and many years passed before that institution made its appearance in the limits of the diocese.

From 1850 to 1860 was a period of great activity. The mines and railways were in full opera-

tion, and emigration was large. At Olmsteadville, Chateaugay, Brushton, Dannemora, Harrisburgh, Pinckway, Brasher, Redford, Rouse's Point, Au Sable, substantial churches were built, mostly of a temporary character, although the majority have been used until the present hour. The Canadians at Watertown bought the old church from St. Patrick's parish, while the English-speaking Catholics erected a handsome brick building, capable of holding one thousand people. The log church at Waddington gave way to a stone building of good size; and the cramped proportions of Father Foley's chapel at Ogdensburg disappeared before a magnificent building which serves to-day as the Cathedral. Potsdam was provided with a large and more fitting church. Father Lemercier put up a large structure for the Canadians of Ogdensburg; and the Oblates of Plattsburgh did likewise for their people, besides purchasing a sectarian church for the Canadians of Keeseville. A round dozen of new parishes were formed. The territory resounded with the noise of church-building, and drowned completely, for thirty years at least, the cry for schools. The money needed to complete the churches left nothing for schools. Father Lemercier brought the Grey Nuns of Ottawa to Ogdensburg to open an institution for young ladies; and the Germans at Croghan established a day-school for their children. The Oblates of Plattsburgh distinguished themselves by their

laborious and fruitful work in Clinton County among the Canadians, building many churches and ruling their congregations with wisdom and success. Father Lapié at Watertown, and later at Corbeau, also won for himself an enviable reputation; and Father M'Cabe, at Malone, reorganized the neglected district, and left it in good condition for his successors. Under Bishop M'Closkey of Albany, this good work was done. He visited the territory shortly after his consecration, and worked hard to supply it with good priests and a careful administration.

During the next decade the school question received some attention in the centres. Father Mackey opened a school in Ogdensburg,—and Father La Salle another in Champlain. There were some attempts here and there in addition, which came to nothing. Church-building continued with great vigor. Six new parishes were formed, and good churches were built in Cape Vincent, Lowville, Ellenburgh, Mooer's Forks, Cherubusco, Mineville, Cadyville, and Madrid. Norfolk bought a sectarian church; a convert presented to the mining town of Clintonville a similar building; and Champlain turned a Methodist chapel to better uses. Malone was provided with a new and elaborate church; and, later, its Canadian population erected a neat and suitable building for themselves. A new church was put up at Dannemora. The most elegant structure in the

diocese was the church of St. James at Carthage, erected under supervision of Father Barry, now stationed in Oswego. It is the wonder of those who understand the peculiarities of the parish; and was one of the few buildings spared by the late disastrous fire. At Watertown Father Hogan made some necessary radical changes in the church, a task equal to the work of building a new edifice.

Of the priests eminent at this time all are living but three, Father Francis, Father La Salle, and Father Hogan. The first of these was a Belgian, of a restless disposition but devoted to his duties. He worked in various parts of the State, and churches sprang up at his bidding like mushrooms. He died lately in Baldwinsville. The gentle and amiable La Salle was the founder of a school in Champlain, a work at that period of great merit and entitling him to distinction. He was one of the very few who perceived its necessity, and endured many privations to secure its success. For that matter his life was one of voluntary privation. He died in Cohoes beloved by his people and the citizens. The circumstances attending Father Hogan's last years are too painful and recent to be dwelt upon. He was the victim of the trustee spirit, and his cruel persecutors still live and flourish in pretended ignorance of the wrongs they did him. He was the type of the perfect gentleman, a true priest in his gentle submission to suffering. He died happily

a few years ago, after a long service among the people of Watertown.

This closes the account of ecclesiastical growth in the territory up to the moment when the new see was formed. In half a century the number of priests had leaped from one to forty and the two insignificant log-churches had bloomed into fifty stately edifices whose value, including their appendages and properties, could not fall short of a million dollars at a low calculation. The organization was perfect almost, weak only in the utter absence of schools. The priests, though lacking many of the best qualities of their predecessors, were a respectable body. It was a fit time to make the district an independent diocese. It needed special supervision. The new bishop was appointed in 1872, and took possession of his see in May of the same year.

CHAPTER IV.

THE DIOCESE.

THE new diocese was formed at the very moment when the material prosperity of the district had begun to decline, and it cannot but be regarded as a most providential circumstance that a bishop was appointed over it to perfect the

work done and prevent the evil effects sure to follow the emigration of capital and labor. The population of the North owe much to this action of the Holy See and the bishops of the State. The formation of a diocese led to the more perfect administration of church affairs, and was a double incentive for Catholics to remain in a territory so happily situated in religious matters. The West was ill-provided with the means to educate and evangelize. Careful and thoughtful people hesitated to expose their children to its disadvantages, and endeavored to bear with altered circumstances in the East. Hence, a population which would have surely departed for better lands remained to enrich the district with their labor. If it could not prevent decay, the diocese certainly prevented collapses and dismissed the emigrant at long intervals well-prepared for his adventurous career in the West. Closely connected with their natural head the bishop, the clergy no longer felt themselves exiled and disregarded. Ogdensburg, not Albany, became the centre of attraction. The parishes were given a new impulse towards perfection. Many light abuses were corrected, and every energy possessed by the faith in the North was brought into fullest exercise. A similar organization of the business interests of the territory would certainly produce similar results in its natural condition. If Ogdensburg were made its centre,

and the men of capital became interested and active enough to manufacture the supplies needed by the inhabitants of the six counties, the district would not sink to the level of a mere depot of supplies and human nursery for the over-grown cities of the South. Our business enterprise is dead. Our leading men are the merest sluggards, afraid and unwilling to undertake anything which does not promise to double their investment within a decade, and as selfish as sluggards usually are.

In the diocese church-building continued with unabated vigor. Necessity and circumstances dictated the style and location of the buildings, rather than fanciful ideas of cost and architecture. Very fine buildings were erected at Croghan by the Franciscans, at Rosiere by Rev. James J. Sherry, at Rossie by Rev. Michael Kelly, at Massena by Rev. Father Brenman, at Canton by Rev. James J. Driscoll, at Malone by Revs. Jas. Sherry and William Rossiter, at St. Regis by the veteran Marcoux, at Redford by Rev. N. Z. Lorraine, at Hogansburgh by Rev. Thos. Walsh, and at Plattsburgh by Rev. M. J. Maloney, an Oblate. These edifices were all costly and beautiful, and built with fitness and elegant taste. They will remain many years an evidence of the people's generosity and the energy of the pastors. Of a less costly character were the churches erected at Watertown by the Sacred Heart missionaries,

at Crown Point by Rev. Joseph Butler, at Constable and Highmarket by Rev. James H. McKenna, and at Chazy by Rev. Father Brosseau, but all were distinguished by neatness and good taste. Churches of varying size and appearance were erected at Port Leyden by Rev. Eugene Carroll, at Colton by Rev. —, at Hopkinton and Norwood by Rev. Thos. Walsh, at Lisbon and North Lawrence by Rev. John E. O'Haine, at Constable and Titusville by Rev. J. B. Le-grand, at Burke by Rev. E. M. DePauw, at St. Regis Falls by Rev. Mr. Ouillette, at Rogersfield by Rev. N. Z. Lorraine, at Hammond, Westport, and Elizabethtown by Rev. John O'Rourke, at Essex by Rev. Hugh Shields, at Gouverneur by the congregation at Heuvelton by Rev. John Murphy, at Dayanville by the Franciscans, and at Black Brook by Rev. James Smith. In the smaller missions there are also chapels, occasionally attended, to the number of twenty, all erected since the formation of the diocese with a view of attaching the people still more firmly to the district. Thirteen new parishes have been erected in thirteen years, and the number of priests rose from forty to sixty.

The numerous debts paid, contracted in building churches of the last decade, was a work of which little can be said, although one of the first magnitude and of the highest difficulty. At Watertown, Rev. Tobias Glenn in a brief period

raised a bankrupt parish to life, and cleared away a debt of fifteen thousand dollars. Rev. M. J. Brown at Hogansburgh, Very Rev. Thos. Walsh at Plattsburgh, Rev. Mr. Rossiter at Malone, and Rev. John O'Rourke at Port Henry, have struggled and are still struggling with these heavy burdens. Nor can much be said of the churches improved, embellished, and almost rebuilt; the residences constructed, and the properties improved. This work is going on almost constantly. At Champlain and Clayton, two stone churches of great beauty are going up at the present writing, and will be soon dedicated. From this record it can be seen what energy the new bishop infused into diocesan work. These material improvements are the indication of the deep interest which priests and people gave to the religious life of this country.

The most hopeful aspect of the period, however, was the introduction of schools. Immediately upon his arrival the bishop invited the Clerks of San Viateur to take charge of a school in Ogdensburg, and by every means in his power urged upon his clergy and people the great necessity of the hour. In consequence, the Franciscans opened day and boarding schools at Croghan and Mohawk Hill, in charge of Sisters of the order; at Watertown the Fathers of the Sacred Heart opened a boys' college, the Sisters of Mercy two day-schools; a day-school was opened for the Canadians of

Ogdensburg by Father Jeannott; the Sisters of Mercy started a boarding-school for young ladies at Hogansburgh and Brasher, which have prospered; and similar institutions were begun by the Oblates at Plattsburgh, under care of the Ottawa Grey Nuns, and by Father Lorraine at Redwood, under care of the Franciscan Sisters. To these institutions will soon be added many important day-schools, the need of which is felt more keenly than ever, at the present moment. The Catholics of the present generation possess a faith whose fervor, and very existence, perhaps, depend less upon strong principle than upon the personal character of the parish priests. They have been educated in the district schools, and their faith is a one-sided affair, the result of habit and association as much as conviction. Unless educated in the Catholic spirit from the cradle, the next generation will be practically godless. Nearly forty thousand confirmations have been administered by the bishop in his thirteen years of labor. From every cranny of the diocese the faithful priests have gathered the children and prepared them to receive these inestimable graces—Christian instruction and confirmation; and although many of the children have borne to other dioceses their healthy labor and youthful virtues, it is a satisfaction to know that they do the diocese no dishonor.

Besides churches and schools as a medium for bringing the grace of God to the minds of the

people, the improvement of the clergy has been an object of episcopal care and attention. The priests of the Ogdensburg diocese have nothing now to fear from a strict comparison with their brethren elsewhere, or from a merciful examination of their work. They are all men of probity and honor, devoted to their duties, fairly educated, and pervaded as a rule by a strong spirit of piety. They have what their congregations lack—youthfulness. They are all young, few beyond their prime, and they carry to their work a buoyancy and cheerfulness that only youth can give. The toil they endure being common to all, is borne without a murmur. It is of the severest kind, and the material compensation is so scanty that poverty has made her home among them and been received with uncomplaining courtesy. The annual retreat and conferences, and examination of the youngest priests, are faithfully attended and carried out in the letter and the spirit. The ritual of the church is observed with fidelity in its public ceremonies, although the situation precludes any splendor unless on rare occasions. In all things these men are leaders. Their faults and weaknesses, the common inheritance of all men, rarely interfere with their duties; their common and peculiar virtues are the safeguard and honor of their people.

Such is a brief history of the diocese. It is not, though the territory may be, dying. The work becomes more arduous with every year, but the

enthusiasm only increases. There will yet be greater things done, for newer and better methods are arising and the old generation gives place to the new, with its new ideas and its brilliant hopes and cheerful optimism. From Picquet to Mainville and from Pontbriand to Wadhams there lies a space of a century and a half, filled indeed with good works in behalf of the church, and yet only the pathway to that beautiful house which time and the faith will surely build. We can be grateful that our names and our deeds lie at the beginning. They may be mean compared with those that are to come; still, as the vanguard, we shall be remembered, as those who dig the earth and cut the stone without the reward of seeing the building rise; as the first dead in battle over whom the whole nation weeps.



REV. FRANCIS PICQUET.

HISTORY OF THE DIOCESE OF OGDENSBURG.

THE FOUNDING OF OGDENSBURG.

THE territory now embraced by the diocese of Ogdensburg has no history which ante-dates the history of the see. There are no evidences that at any time the wild Indian tribes, north or south of the St. Lawrence, made a permanent dwelling-place of a region so uninviting at the first sight, which has no navigable rivers and is so far removed from the centres of activity, and which, in early times even more so than at present, was shut off from the south by the Adirondack wilderness. The curiosity of the northern savage stopped at the St. Lawrence, so that for long centuries the territory remained an unbroken solitude even while the continent resounded with the uproar of the French and English wars.

Along its borders there was often considerable activity. Champlain, the explorer, first stepped

upon its soil, and, after navigating, gave his name to the lake which forms its eastern boundary. French missionaries to the Six Nations in Central New York made their trying journeys from Montreal to Oswego by the St. Lawrence and Lake Ontario. Count Frontenac, governor of Canada, once voyaged from Quebec attended by a large retinue, and with much ceremony founded the city now known as Kingston; a few military expeditions destined for the punishment of the Iroquois followed the same route at various times, and forts were erected for their advantage always on the northern side of the river, and in the last days of French dominion in America victorious detachments of the English armies sailed down the river to assist in completing the capture of Montreal and Quebec. Often the bloody Iroquois made his camp-fire where now stand prosperous villages, and his war path crossed and recrossed their sites frequently. No doubt his battle-ground was occasionally here placed, as the old and scarcely visible fortifications attest. Lake Champlain was the natural roadway for the French from Montreal to Albany. Missionaries, voyageurs, merchants, and armies made their way along its shores during the season of navigation, and in 1732 the Fort Frederic at Crown Point was built and garrisoned: Here was said the first recorded Mass within the limits of the present diocese, and its celebrant was probably the Rev. John Baptist Lajus, first of the

military chaplains of Fort Frederic. In 1755 the French built still another fort,—Ticonderoga now, then Carillon,—much nearer to Albany, and held both until their final evacuation in 1759. Whatever hopes they had of returning to retake them were destroyed by the almost immediate surrender of Quebec to the English, and the utter destruction of their power on this continent.

The first permanent settlement was made where now stands the city of Ogdensburg. For years the spot had been passed unnoticed by missionary, savage, soldier and voyageur, until in the spring of 1748 the Abbe Picquet set out to select a convenient spot for the carrying out of his plans in converting the Iroquois. The Six Nations had their cantons not many miles south of the spot where the Oswegatchie empties into the St. Lawrence, and by the treaty of Utrecht having lost their French missionaries, were eager and anxious to migrate to some point where they could receive the ministrations of the priests, whom they regarded with reverence and love. Very few saw a clear way to the execution of such an enterprise until the Abbé Picquet gave the matter his attention.

Francis Picquet, Sulpician, was born in France on the 6th of December in the year 1708. From his boyhood he displayed a strong inclination for the ecclesiastical life, and at the age of twenty entered the order of St. Sulpice. Being clever

and zealous there were many opportunities open to him at home, but he preferred to take his weakened constitution to the wilds of America, and to give himself to the hard and toilsome Indian missions. In 1733 he came to America and for some years was stationed in Montreal, until he saw in the mission known till this day as the Lake of the Two Mountains an opportunity of displaying his ability as an energetic missionary and business man. The mission at the lake had been some time deserted when Abbé Picquet took it under his charge. In its neighborhood were the Algonquin and Nipissing Indians, wanderers from one place to another without any fixed abode, and with little or no attachment to the white invaders. The Abbé, partly at his own expense and partly at the expense of the king, built a stone fort surrounded by redoubts and palisades. The position was important, for it commanded the neighborhood through which the Indians roamed. He set himself earnestly to the task of winning the affections of the savages, and having done this satisfactorily, was not content until he had also taught them to till the soil and raise every year crops for their own support. In fact Abbe Picquet's revival of the fallen mission was a great success, and recommended him to his superiors as a man of uncommon ability and steadiness of purpose. He secured the assistance of the Indians to the French in their war with the

English in 1742, and accompanied his own warriors as chaplain in an expedition against Fort Edward and Saratoga.

It was during this expedition that the Abbé was made acquainted with the good dispositions of certain of the Six Nations towards Catholicity. The Iroquois had long been acquainted with the priests and had respected them; nor were they much pleased with the change from French to English masters. The Protestant missionaries took little interest in them and had among them no success. Their professions of regard for the missionaries were, however, doubted by many, and it was foreseen that any attempt to renew the old missions to the Iroquois would meet with some opposition. In the attacks made by savage sympathizers of the English on the Canadian settlements the route chosen by the Indians was direct from the cantons in Central New York to the St. Lawrence, across that strip of country now traversed by the Utica Railway. From this fact Abbé Picquet took the idea of establishing a fort and mission at the mouth of the Oswegatchie, both as convenient for the gathering of the Indians and suitable in a military point of view to check English incursions into Canada from this direction. Opposition came strongly from the hunters, traders, voyageurs, and others who had some knowledge of the country, but the Abbé was in high favor with the heads of the government and succeeded in holding his

ground against both envy and opposition. His success as a missionary, his eager and ardent spirit, his business skill, and his knowledge of the Iroquois tongue, together with the simple fact that a military post at Oswegatchie was a necessity, made him triumphant over all; and on the 4th of May of the year 1748, he set out for his new mission with a small detachment of soldiers, a number of mechanics and a few savages.

The difficulties which beset Father Picquet from the outset were neither few nor inconsiderable. To retain his favor with all the authorities it was necessary that the new mission should be in every way a success. It must prove itself a real military post of some importance in order to satisfy his military opponents, draw to its neighborhood Indian families who would both accept the faith and defend the post against their marauding brethren, and be at the same time almost self-supporting, and a depot of supplies for the forts in the district and for all sorts of travellers. Father Picquet was bound to make the post all that was expected of it, and the success which he met with testifies to the genuineness of his abilities. He received scant help from the king. He had met with much opposition from enemies of the project, and more ridicule, and it was a wonder that he had persuaded the king's officers into looking with *silent* favor on the scheme.

On that point of land south of the St. Lawrence

and west of the Oswegatchie, where now stand, among other buildings, the depots and offices of the Utica and Rome railroads, Abbé Picquet, with his small party of soldiers and mechanics, on the 30th of May, 1748, settled. Near its extremity he built a fort and a palisade, surrounded on three sides by water. An old map in the history of St. Lawrence county, by Hough, shows the fort, with four towers, and a large gate in the east wall. On the river Oswegatchie is a saw-mill and a church, which were not erected until the Abbé had been some time at his mission. To the site of his daring enterprise he gave the name of Presentation. The first months of occupation were solely employed in building the fort, house, barn and stable, and in clearing a certain amount of land for working in the spring. It was necessary to have many things ready for the coming of the Indian families, and the missionary and his men worked from three in the morning until nine at night to attain their wishes in this respect. The land in the neighborhood was considered the finest then known to Canadian settlers, and was covered with an abundance of oak timber. It was the priest's idea to accustom the Indians to cultivate a certain portion of the territory, and to raise cattle, hogs and poultry; while the timber, after a saw-mill had been provided, could be shipped to Montreal and sold at one-fourth the price then paid for it in the city. In the meantime the twenty-

five Frenchmen and the four Abenaki Indians who composed his party had to be provided for, and measures taken to prevent any surprise on the part of marauding Iroquois. Supplies were not plentiful nor varied, nor was Abbé Picquet laden with money. His ration from the king was bread and pork, varied by the kindness of his Indians in bringing him game and fish occasionally, which abounded in that neighborhood; yet the little colony kept thriving, and six hundred dollars were spent in the very first improvements made. Before the Fall came on, a number of Iroquois Indians, whom Picquet had made acquainted with his design, came to the fort and had an interview with him, wherein they expressed satisfaction with all he had done, and declared themselves willing to remove thither with their families and relations.

Once the work at the new mission of the Presentation had begun, Father Picquet did not have much difficulty in persuading his superiors, civil and ecclesiastical, of the natural importance of the station. The deep and spacious harbor, the abundant timber, the excellent quality of the land, the good position of the station, something more than midway between Montreal and Fort Frontenac, quickly appealed to the good sense of travellers, who could appreciate the comfort of a half-way house to Ontario, and also to the officials of the king then trembling at the unnatural and forced relations prevailing on the continent between the

English and the French. Coming up the river from Chimney Island, as it is now known, the first visible objects of human presence were the storehouse, the fort, and the other buildings which the Abbé had erected after his arrival. The ring of the wood-chopper's axe resounded daily along the quiet shores, through the hard winter, through the spring and the summer. The land was cleared of timber to the extent of several acres, and an occasional vessel was anchored in the harbor. It was something to have held one's own in that lonely place for a whole winter, in spite of official indifference and active opposition. With the summer of 1749 came many evidences of deeper interest in the mission and a slight cessation of the efforts of the opposition. Five cannon of two pound calibre each were sent to Presentation along with a supply of necessaries for the men, while the Intendant of Canada graciously sent to the king a memoir of the expenses incurred by Picquet to the amount of six hundred and fifty dollars. Hitherto he had been forced to support his colony at his own expense and in the best fashion permissible. Before the close of his first year in Presentation there were six Iroquois families residing in the neighborhood, all Pagans, but all anxious to avail themselves of the advantages derived from the presence of a missionary. There were more to come within another year. Every month, in fact, brought a detachment from the southern cantons, and the Abbé

was kept busy in preparing their habitations, and in arranging his plans for the conversion of these people and their attachment to the French cause.

In the month of October of that year the mission received a severe set-back from an attack of Mohawk Indians on the fort, No one was killed, but the palisades, out-houses and two vessels loaded with hay were utterly destroyed. In endeavoring to save the property one man was so injured as to lose his arm. This was the only accident. The Governor-general, fearing that this attack was instigated by the English, ordered a detachment of ten soldiers to be sent to Presentation, and made preparations to have it more thoroughly prepared for defence in the spring. Father Picquet meanwhile was cheerfully repairing the injuries done to his mission by the savages. His loss was something more than five thousand dollars. It was severe, but not irreparable. He had now more help in rebuilding the fort, and his misfortune was felt by the government to be also a misfortune to France. Supplies were sent to him and letters of sympathy containing promises of future support. He felt enabled therefore to build more elaborately than the year before; and, ere winter set in, fort, house, stable, church and palisade were there to greet the eye of the traveller. Father Picquet himself laid the foundation stone of these buildings with the usual ceremonies. On it was roughly cut a cross and the Latin words: Francis Picquet

began this building in the name of the Almighty God in 1749. This stone was found a century afterwards when nothing remained of the buildings save a crumbling wall, and to-day it forms a part of the magnificent town-hall of Ogdensburg in whose walls it was inserted as a perpetual memorial of the man who founded the beautiful City of the North. Father Picquet erected these dwellings with many hopeful anticipations. His Indian families numbered in the summer of 1750 eighty-seven, and the cry was that more were coming. The fields were beginning to grow green with the young corn, and around the fort were scattered the dwellings of such families as chose to live in its neighborhood. The Governor-general had sent a Mr. De la Jonquiere with some soldiers to aid the Abbé in maintaining order among these savages and, as his inferior, to assist him in every way. The fort had a magazine and eighteen small guns. The whole mission had an imposing appearance already and the Iroquois were enchanted. The fishing was good, and the hunting excellent. They could not be better situated, and returning to the cantons south carried wonderful reports of the new mission on the St. Lawrence. As a result Father Picquet in the year 1751 had three hundred and ninety-six families scattered through his territory. His foresight was now justified. The mission of the Presentation was a success, and his enemies were silent.

He did not fancy the introduction of a garrison into the mission which the Governor-general wished to establish. The missionaries had seen their good influence over the Indians neutralized by the licentious soldiery on many occasions, and were convinced of the necessity of keeping their converts far from civilization. He received Captain de la Jonquiere on sufferance, and did not intend to permit the entrance of more of his kind could he hinder it. His work was continuous and painful, negotiating with the incoming tide of barbarians, settling them in their homes, laying down rules and conditions for their behavior, urging them to cultivate the land, instructing them in improved methods of farming, attending their sick, baptizing their infants, using all possible means to bring them to a knowledge and acceptance of Christianity. He spoke the Iroquois tongue perfectly, and had great influence with the savages both on this account as well as on many others.

Finding his Indians well established in their new villages along the St. Lawrence, and likely to remain there without trouble from the English, the Abbé resolved to visit the French posts west, and to use his direct influence with the remoter families of the Five Nations to bring them to the mission. With some of his Indians, a few soldiers headed by Captain De La Jonquiere, he started in the month of June, 1751. The voyage contemplated had its perils and its difficulties in those primitive

times, but there seemed to be nothing in the wilds of America that could damp the hearts of Frenchmen. The missionaries ever led the way, and the voyageur and soldier followed. Probably less noise was made over their departure, in a common canoe made by the savages and another of stouter build on the savage model, than would be made over a single canoeist in our day. Father Picquet visited Fort Frontenac first and was grieved to find that important station so neglected that few Indians were found there; the bread was poor and the milk bad, and not so much whisky as would staunch a wound. Along the coast he came upon a poor negro slave escaped from Virginia. Although the chronicle does not mention it, it is probable that Father Picquet took the slave back with him to Presentation and made him an important character in the mission. Hearing that the Abbe's journey was taken in part for the purpose of obtaining Indian families for the mission, he put in a plea for the negroes of Virginia, and for many of the white slaves abounding in the colonies, assuring the priest that they were only too anxious to escape from bondage, and would willingly accept the faith with their freedom. The Abbe made a mental note of this fact, which without doubt he would have turned to advantage had French dominion in America but held its own during his lifetime. Continuing his voyage he visited the Bay of Quinte, where stood the site of a once

flourishing Sulpician mission and where afterwards arose the present village of Trenton; he came next to Toronto then frequented by the Mississagues Indians, a tribe more fond of the good living which the French brought with them than of religion, and whose indifference and evil waywardness he sharply reproved when they besought him to obtain for them a black robe and a church; favors which he had no authority and no means for granting them had they been deserving. Fort Niagara, the river, and the famous falls were next visited, and here he met the Senecas with whom he had come especially to treat. They were so taken up with his designs in their behalf that many chiefs promised to join the mission with their families within the year. Many Indians joined his return party at once, and he was presented with twelve children as hostages for the fulfilment of the chief's promises. He explored the Genesee river and measured its falls at Rochester, surveyed Fort Oswego and calculated the chances for the successful reduction of that post, was received with military honors at Fort Frontenac, and reached home in late summer satisfied with the results of his trip and ready to give the finishing touches to his great success at Presentation. He was not yet done with his journeys. By the end of September he was in Montreal with a deputation of his Indians, whom he presented to the governor and formally engaged in the service of

France. Promises of assistance were freely made to these Indians by the head of the government, and permission was given to the Abbé to erect a saw mill at the mission, which he did with all speed upon his return.

There were now at the mission over four hundred families and nearly three thousand souls, it was self-supporting, the favor of the six nations was obtained for it, and the Senecas, the most powerful cabin, had not hesitated to promise the removal thither of themselves and their entire possessions. Presentation was thus become a most important outpost of the French, and the hinge of their affairs in America. To support Abbé Picquet was a matter of life and death with them, but the home government was not sufficiently interested in retaining Canada to do much in behalf of the missions. A miserable diplomacy, whose highest aim was the natural advancement of each nation at the expense of its neighbors, and the humbling of the Pope and the beneficial religious orders, now prevailed in all the courts of Europe. Father Picquet needed but a dozen energetic priests to assist him in converting the Iroquois nation, yet he could scarcely obtain one. The Jesuits were fighting for dear life, and the Sulpicians were without recruits, so that the heroic priest was forced to labor by himself through a series of duties and a crowd of discouragements, under such new circumstances as would have

driven any but a man of his mould from the field. His mission and his fame became known in this year to the English. Straggling Indians brought in reports of the new fort to Colonel Johnston, which were daily augmented by minuter, and more reliable informations concerning its character and its head. In 1754 there met at Albany a congress of colonial representatives to protest against the steady encroachments of the French, and in particular against the attempt to seize upon the Iroquois nations. Father Picquet became known among the English as the "Great Jesuit of the West," all the ecclesiastical ability of the time being popularly supposed to reside in the famous religious order of Jesus. Soon attempts were made by Sir William Johnston to prevent the emigration of the Six Nations to Presentation. In part he was successful. But had Father Picquet been assisted properly by his government and his advice followed, the history of the French and English wars would have had another appearance.

He labored perseveringly and patiently with his savages. About eighty families lived in the vicinity of the fort while the remainder were scattered along the river in three different settlements. Besides teaching them how to provide for themselves, to cultivate the land, and to store their crops, the Abbé was constantly instructing some in the Christian religion while persuading others to depart

from Paganism. In the summer of 1752, Bishop De Pontbriand of Montreal, attended by many priests and civil dignitaries, came up the river to baptize and confirm the converted Indians of Presentation. The occasion was one of much festivity and display. The ladies of Montreal made a banner for the mission, covered with mingled sacred and Indian emblems, which is preserved to this day at the Lake of the Two Mountains. It was the first time that a bishop had pontificated within the limits of New York. He and his retinue were full of astonishment and admiration for the work that Father Picquet had done with and among the Indians, and spent ten days there, baptizing, instructing, and examining. Two hundred were baptized, and many confirmed, the bishop himself giving baptism to over a hundred persons with his own hand, "after which," as the old chronicle says, "he returned to his see, blessing heaven for the progress of religion among the infidels."

That progress it was Abbé Picquet's desire to have continue, but with the strong influence of the English now exerted against him on the one side, and on the other the utter indifference of his own government, what was he to do? He first gave his Indians a form of government. Twelve chiefs were appointed to rule the tribe, having all the powers necessary for the purpose, and, on a visit to Montreal, took the oath of fidelity to the king.

Father Picquet gave them such advice and instructions as he thought proper from time to time, instructed them particularly to drive out the dissolute traders who settled near them, and after firmly establishing them in the practice of their duties, he left his mission in the care of Father De La Garde, his young assistant, and in the year 1753, started for France to get the help which he so much needed for the mission. Three savages accompanied him, as hostages for the good conduct of their brethren and as likely to create among the French at home an interest in the missionary work of America. He did not, however, meet with great success. Attentions were showered upon him by all, from the king to the peasant, and his Indians were a great curiosity. His relations pressed him not to return to Canada, and because of his refusal disinherited him. He was asked to write papers for the French ministry for their better information concerning Canada. He was presented with a paltry thousand crowns, and the king gave him a few books, and then he was allowed to return after a brief six months' stay, with nothing to remind him of the gratitude of his nation but three self-sacrificing priests who had given him their services towards converting the Iroquois. Father Picquet has left no record that we know of, as to his opinion of this shabby treatment. No doubt he left France with the conviction that if Canada was lost to the French it would be richly deserved, but

the prospect of the missions abandoned and destroyed, of the thousands of souls given over to damnation, saddened him, and gave him in consequence a sharper determination to resist such a consequence to the last.

Probably Father Picquet's effective work ended with this year. War was already declared between France and England when he reached Presentation, nor did it cease until Canada was lost to the French. The peaceful life of the mission was broken up by the demands of the war. The Oswegatchie braves gave their services to the French, and Father Picquet accompanied them in all their expeditions. He was present at all the principal battles between the French and English, both to give aid and counsel to the French commanders and for another purpose which no historian has mentioned. Father Picquet had not yet converted one half of his Indians to Christianity. He had merely drawn them into an alliance with France, and was preparing them for the reception of the faith when the war interfered with his plans. The Indians who remained at Presentation and its dependent missions he left in care of Father De la Garde and his assistants, his own place was with the exposed and unbaptized braves on the battle-field. His influence and care alone was able to turn their thoughts from the old-time barbarities of their wars, and he used it with an effect which has often earned the gratitude of many a captured

foe. The ability with which the war was carried on in its first years merited the success which crowned the French arms everywhere, but the mother country was indifferent, supplies became scarcer, Montcalm was left to struggle on as best he could alone, and everyone interested saw with saddened hearts the approaching ruin of the French power in America.

Father Picquet hopefully kept to his work of improving Presentation, amid all the discouragements of the time. A captured trader, named Eastburn, whom Oswegatchie Indians adopted into the tribe, details many curious incidents of his stay at Presentation in 1756. Father Picquet had given orders at one time for the digging of a deep trench about the town, and had placed a negro who could speak English, French and Indian well, to superintend it. In all probability this was the same negro whom the missionary had picked up on the shores of Lake Ontario. There was considerable activity in the town. The successes of the French arms at Oswego and on Champlain had raised the hopes of the leaders, but with the fall of Quebec in 1759 these hopes came to an end. The prominence which Father Picquet had taken in the affairs of Canada rendered it impossible for him to remain as a subject of the British crown. With twenty-five men he made his escape to Illinois, passed down the Mississippi to New Orleans, where he remained for

two years, and then returned to France. Full of years and honors this energetic and capable missionary died in 1781.

One month after Father Picquet's departure an English force took possession of the fort and mission. The presence of the soldiers soon demoralized the Indians. The better disposed departed for the missions down the river. Those who remained were transported to Johnstown, Canada, by order of the British government, to remove them from the contamination of the soldiery, afterwards to Lisbon, on American soil; and finally, in the year 1807, they were distributed among the Indian settlements whither their brethren had already preceded them. Thus faded from the St. Lawrence the last vestige of the Abbé Picquet's work. Another people, more hardy and enterprising, had already made their appearance in the neighborhood, and the retiring Indians saw with regret and mortification elegant houses standing on the sites of their ruined wigwams.

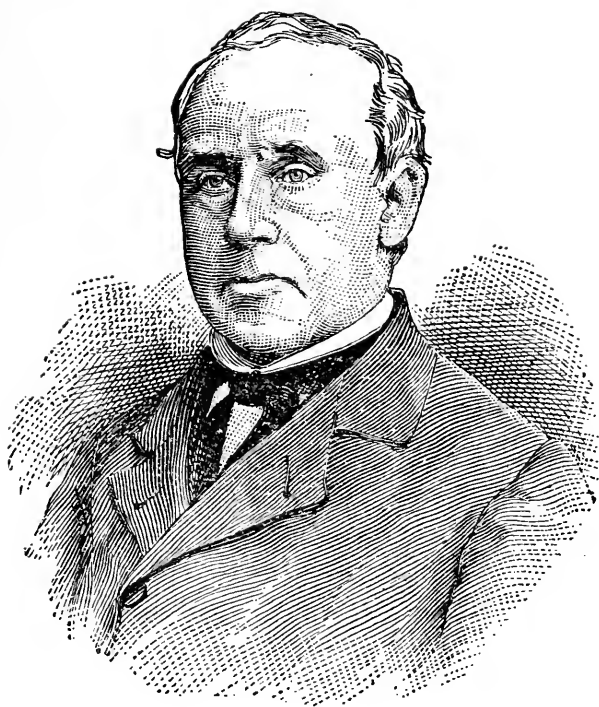
PART I.

DISTRICT OF OGDENSBURG.

THIS portion of the diocese lies entirely in St. Lawrence County, with the St. Lawrence river as its northern boundary, and the woody region of the Adirondack belt to the south; east and west lie the counties of Jefferson and Franklin. Lumbering, farming, and manufacturing on a small scale are the industries which hold the population together. The lumber supply is good for years to come; the land is exceedingly rich and well-watered, and the rivers are deep and rapid in descent, so as to afford favorable opportunities for manufacturing. Considerable capital has floated into the county, and the inhabitants show much culture. The Catholic population is mixed, French and Irish, the latter slightly predominant in numbers. The parishes were formed in the following order:

OGDENSBURG, 1827.

Attended by Rev. James Salmon,	1834.
Rev. Mr. Foley,	1840.
Rev. David Bacon,	1841.
Rev. James Mackey,	1883.
Rev. Joseph Conroy.	



REV. JAMES MACKEY.

WADDINGTON, 1848.

Attended by Rev. Hugh Quigley,	1849.
Rev. Patrick Phelan,	1855.
Rev. Mr. Herftkins,	1866.
Rev. Mr. Swift,	1871.
Rev. Florence M'Carthy,	1879.
Rev. P. H. Ryan.	

POTSDAM, 1857.

Attended by Rev. Philip Keveny,	1858.
Rev. P. J. McGlynn,	1868.
Rev. Joseph Taney,	1873.
Rev. J. J. MacDonnell,	1879.
Rev. Bernard Marron.	

OGDENSBURG (French Canadian), 1858.

Attended by Rev. Mr. Lemercier,	1863.
Rev. Mr. Renaud,	1866.
Rev. Mr. Griffa,	1867.
Rev. Mr. Jeannott,	1877.
Rev. P. O. LaRose.	

CANTON, 1868.

Attended by Rev. Mr. Brosnan,	1871.
Rev. James O'Driscoll.	

COLTON, 1879.

Attended by Rev. P. J. Ryan,	1879.
Rev. Thomas Plunkett.	

NORWOOD, 1878.

Attended by Rev. Thomas Walsh.	
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GOUVERNEUR, 1876.

Attended by Rev. Thomas Kelleher,	1877.
Rev. D. Guilbault,	1883.
Rev. E. C. Laramee.	

OGDENSBURG.

THE Iroquois whom Father Picquet had assembled at Presentation with so much difficulty, faded away from its pleasant shores within a few years after his departure. The British garrison stationed at Oswegatchie had a demoralizing effect on the Indians, of whom the government removed some into Canada, others followed Father de la Garde to Montreal; not a few were scattered among the various missions on the river; and a feeble remnant, disreputable and shiftless, hung around the scene of their earlier happiness and prosperity. These, too, gradually faded, and before the nineteenth century had entered its second decade, all trace of Picquet's magnificent work was lost. The deserted buildings west of the Oswegatchie alone remained,—now used to shelter British troops, and again to serve as court-house and jail for the new town which Samuel Ogden and his agent Nathan Ford founded. Even these buildings crumbled, and the only memorial of them, a single stone, occupies a prominent place in the magnificent town hall of Ogdensburg.

The first inhabitants of Ogdensburg under the

new dispensation were partly dependent on Montreal for their supply of skilled and unskilled labor. At various times, from the year 1796 down to 1830, masons, carpenters, woodmen and laborers were hired in numbers at that city and sent to Ogdensburg. They were perhaps the only Catholics in the town for many years. Few of them remained, the new settlers not having much sympathy or affection for them. Emigrants from Ireland, however, caught probably by the flowery descriptions of the new settlement which Mr. Ogden scattered through the country, speedily found their way up the river from Montreal. They came earlier, perhaps, than 1820, in which year a number of Irish families were settled here and there along the St. Lawrence. In 1820 Father Farnham, of Utica, made his way north as far as Waddington at least, and said Mass for such Catholics as he met with in his travels, being the first priest to follow in the track of Picquet and De la Garde. His name is already forgotten among the people whom he visited, nor did he ever go so far north again. Bishop Dubois visiting St. Regis and Waddington in 1827, accompanied by his vicar-general, Father Powers, saw the necessity of sending a priest to guard the faith of Catholic settlers, and despatched Rev. Father Salmon thither that year. He was the first resident priest of the parish, which has never since lacked the presence of a clergyman. The pastors of Ogdensburg followed one another in this order:—

Rev. <u>James Salmon</u> ,	1828 to 1837.
Rev. <u>Michael Foley</u> ,	to 1840.
Rev. David Bacon,	to 1841.
Rev. James Mackey,	to 1883.
Rev. Joseph H. Conroy.	

Father Salmon found about twenty families in Ogdensburg, and a few more scattered promiscuously westward towards Rossie. The priest was a Connaught Irishman, tall, thin, and dark-featured, somewhat advanced in years, and of a stern disposition. He was not prepared, perhaps, for the peculiar character of the Irish settlers in his district, unless the story of the troubles in New York had enlightened him. These happy people had been studying the constitution of the country and the religious customs of the inhabitants, and had been particularly impressed with the Protestant system of hiring a clergyman at a certain salary and retaining him or dismissing him at pleasure. Not being numerous or wealthy, they were unable to offer the priest a salary sufficient for his decent support, but they were capable of annoying him in many ways. He was put under suspicion as an untrustworthy character, his steps watched, his feeble revenues counted to the last penny. When he was caught tripping, there was instant clamor; when he passed the ordeal, there was much grumbling. This conduct on the part of his people the priest justly and proudly resented. As a consequence his decade of service was one of continual bickering, and in the end

they triumphed over him. He was suspended from his functions by Bishop Dubois, probably on the occasion of his visit to Ogdensburg in 1835. The bishop was accompanied by the Rev. Mr. Hughes, afterwards the famous Archbishop of New York, whose happy task it was to crush forever in New York the spirit so persistently displayed by the early Catholics of Ogdensburg and many of their descendants.

Dates at this period have been somewhat mixed. The exact year of Father Salmon's retirement is uncertain: it was not later than 1835. He had begun to build a small stone church on the spot occupied by the present cathedral, saying Mass, meanwhile, in private houses, of which Mr. Conway's and Mr. Fanning's were the principal. The Magones, M'Carthys, and Leonards, were families of this period whose descendants are prominent to-day in the parish, and show little or none of the bad dispositions which actuated the parishioners of 1835. Father Salmon withdrew to his farm at Waddington, and died there in much contentment a short time afterwards, being buried at St. Regis, a safe distance from the people who had so harshly treated him.

His successor was Father Foley, a young man of good parts and good appearance, whose kindness of manner and *laissez faire* disposition won the hearts of his critical people. He accepted the conditions of life among them philosophically, choos-

ing rather to go with the current than to attempt directing it, which saved him much worry and trouble on the whole, but left him exposed to many humiliations. It is amusing to read in this day with what self-importance the so-called leaders of the congregation proclaimed and practiced their crude ideas on church government. Father Foley completed the church, and brought Bishop Dubois to dedicate it. Matters were proceeding smoothly, and the good bishop, worn by the incessant clamor and trouble in his episcopal city, was happy to find one spot where even a fictitious harmony existed. Father Foley governed the parish until 1840, when he took ill and died. He was buried under the church, and on the building of the new structure his remains were transferred to it. For some months there was no priest to take his place. Father Campion, of Prescott, visited the parish and said Mass on occasions, until the arrival of the Rev. David Bacon, afterwards Bishop of Portland. Father Bacon took charge of Ogdensburg in 1840, and remained not quite a year. The temper of the people was not agreeable, and he was fully acquainted with the career of his predecessors, so that as soon as a student of the seminary at Lafargeville was ordained and sent to his relief, he made an orderly retreat upon New York. This student was Father James Mackey.

The history of the parish will ever remain interwoven with his name. For forty years he was connected with it, and his influence moulded from

the chaotic mud into which it was resolving itself, a work imbued with considerable of the Catholic spirit. Father Mackey was born in Ireland and studied there, but finished his course in America. He came to the parish in 1841. Affairs were at their worst then. The American idea of church government had a firm hold of the aristocracy and the bright lights of pioneer wisdom. The parish in fifteen years had increased in numbers and in knowledge of the constitution. There were a number of farmers, a few mechanics, and many laborers. The extent of territory to be looked after by the resident pastor of Ogdensburg was about fifty miles square, and the people of the square were more or less infected with the new ideas. Where they were not turbulent, scarcity of money had made them humble. Father Mackey was obstinate, clear-headed, and shrewd. He seized the dragon of rebellion at once, and shook the life out of it. There was no coquetting, no compromises. It was war on the instant, from the beginning to the end. Many minor scandals arose from the struggle, and enmities began that death alone destroyed, but the parish benefited by the attitude which the priest took and kept to his dying day. He made many friends. The young generation grew to manhood unsuspecting of the spirit which had actuated the old, and the disagreeable consequences of disunion were averted. Thus, in Northern New York, Father Mackey fought the fight in which Bishop Hughes, at New

York, and Bishop Timon, at Buffalo, had conquered. He deserves in this point, public recognition and gratitude.

Having taught his flock obedience, and revived in their recollection some ideas of the constitution of the Catholic church, Father Mackey, still fighting his way through the jungle, began to lay the foundations of the faith in a practical fashion. The church was become too small for the needs of the growing parish. The whole neighborhood, in fact, was filling fast with new arrivals from Ireland and elsewhere. Rossie district had now its churches, Potsdam was similarly provided, and Waddington was contemplating a new church structure. Ogdensburg was not behind. The corner-stone of the present cathedral was laid with the proper ceremonies, and ready for dedication in 1852. Bishop M'Closkey came up from Albany to perform the ceremony, and with Father Thomas Keveny and one altar-boy in attendance solemnly presided over the service, while Father Mackey took up a collection, wrangled with defaulting parishioners, and looked after things in general. The new church was a large building, and for the time, very handsome and substantial. What difficulties the pastor met with in its construction are unknown. He was, however, master of the situation at that day. He was beginning the second decade of his service, and his troublesome children were now in a minority. His earnestness, his ability, his steady devotion to his work, his re-

tired manner of life, his success in managing difficult people, were facts and qualities visible to all the world. There was no flaw in his armor. He had many faults of disposition, some of them disagreeable, but no one could point a finger or fling a word at his priestly character. He had made his people his friends, and his obstinate enemies were forced to maintain a sullen silence. In the same year that St. Mary's was built, a similar church was built at Waddington, which was then something more than an out-mission, and became a parish in 1855. Potsdam also became independent in 1857, and in 1858 the French Canadians of the town of Ogdensburg withdrew from St. Mary's and formed a parish. The territory of St. Mary's thus gradually diminished, but the population increased, and the condition of the Catholics became more comfortable. They began to acquire wealth, which, added to their increased knowledge of the faith and their good discipline, made them a useful and respected body.

1862, twenty years after his arrival at Ogdensburg was a late day for the school which Father Mackey established. Three years previously the Canadians had opened a boarding-school in the city under the care of the Ottawa Grey Nuns. It would have been better had the school begun its important work ten years earlier. Still, it was an uncertain period, and remote pastors were not always sure of their position. The school was erected—a square stone building west



REV. FATHER O'BRIEN.

of the church—and two Sisters placed in charge. In a few years it had become too small for the numbers desiring to attend. The imperfect good it accomplished has been of some benefit to the parish. His house, church, and school built, his parish reduced to reasonable size, the faith of his people growing, and the finances in good condition, Father Mackey felt with good reason that the best part of his work was done.

The territory north of the Adirondacks was made a diocese in 1872. It was expected that Plattsburgh would become the Episcopal see; contrary to expectation, Ogdensburg, as more central, was fixed upon as the bishop's residence, and thither came Rt. Rev. Edgar P. Wadhams to take possession.

Bishop Wadhams was born May 21, 1817, at Lewis, Essex Co., of Protestant parents, and was educated in the Protestant faith. Destined for the ministry he made his preparatory studies at Middlebury College, Vermont, and afterwards received deacon's orders in the Episcopal Church. For a short time he served in this capacity in the neighborhood of Port Henry. Becoming convinced of the truth of Catholicity, he went to Baltimore, was received into the church, baptized by the Sulpician, Rev. Peter Fredet, in 1846, and confirmed by Archbishop Eccleston. For the next four years he pursued his studies in St. Mary's Seminary, Baltimore, with the design of entering the priesthood. He was ordained priest

on Jan. 15th, 1850, by Bishop M'Closkey in the Pro-cathedral, Albany, remaining there and at the new cathedral as assistant until 1865. He was then appointed pastor of the cathedral and vicar-general of the diocese, which positions he held up to his elevation to the episcopate. In February of 1872 he received his appointment to the new see of Ogdensburg, and on May 5th was consecrated at Albany by Cardinal M'Closkey, assisted by Archbishop Williams of Boston and Bishop De Goesbriand of Burlington. He was installed in his see on the octave of the feast of the Ascension, May 16th, 1872.

We have already written at length on the effects of this appointment upon the diocese. The Ogdensburg parish naturally from that moment took a more prominent position. It was in a manner quite prepared for its new dignities. The faith was flourishing mildly, church property had cumulated, and the people were fairly situated. Father Mackey was appointed vicar-general, an honor unsought, but more than deserved by him. The parish became the scene of unwonted activity. A new sanctuary and sacristies were added to the cathedral, which some years later was remodeled as to its interior and elegantly frescoed. The old school-house, was deserted for a large structure in 1877, and the Clerks of San Viateur taught there for a number of years, assisted by the Grey Nuns of Ottawa. A good residence was bought for the bishop. Churches

were built in the out-missions of Lisbon and Morristown, and a third purchased for the Catholics of Heuvelton by Rev. John Murphy. The old convent of the French parish was converted into an asylum for the sick and destitute at considerable expense. These improvements covered a period of twelve years. Father Mackey was overtaken by the infirmities of age in 1881, and after a gradual decline died in December of 1883, and was buried beside Father Foley under the cathedral on the eve of the Feast of the Immaculate conception. There was a great concourse of priests and people at the funeral. Father Swift of Troy delivered the funeral oration. Bishop Wadhams gave the final benediction, and the venerable remains were carried, amid the tears of those who had grown old with him, to their final resting-place.

His successor was Rev. Joseph H. Conroy, present rector of the cathedral. Father Conroy was born at Watertown, New York, in 1858, and made his preparatory studies at the Sulpician College, Montreal, and at St. Michael's College, Toronto. He studied theology in Troy Seminary and was there ordained on Trinity of 1881. After a brief service in the delightful mission of Cherubusco, he was put in charge of Rouse's Point, and served that parish for nearly two years. In April of 1883 he was attached to the cathedral, and on the death of Father Mackey, succeeded to his position.

In the last two years the cathedral parish has taken fresh life from the new impulses given to it. Societies of young men and women have been started ; the schools have been placed under a better system and made more efficient ; the negligent and indifferent in the faith have been stirred into activity, and there is promise of a happy future for the people. The city itself has not fulfilled the promise of its youth. Its population does not increase, being subject to the drain of Western emigration, and driven out by lack of home enterprise. It will remain a city of moderate importance, but has much to lose from the indifference of its citizens.

WADDINGTON.

WADDINGTON enjoys the distinction of being one of the oldest parishes in the diocese. Irish Catholics settled there as early as 1820, in a district now known as the Irish settlement. They bought land in the neighborhood and grew wealthy with time. Among these early settlers I found the names of Mr. Fitzgerald, John O'Hanlon, Robert Martin, Thomas Hughes, a school teacher, and Stephen and Michael Drew.

Father James Salmon was sent to take charge of them in 1827. He fixed his residence two miles

outside of the village, and from that point made incursions into the wilderness to hunt up and serve the Catholics whom a venturesome spirit had brought so far from the influence of religion. Ogdensburg was then but an out-mission of Waddington. Father Salmon said Mass in a log hut on the outskirts of the Irish settlement, where now stands the old cemetery ; and went occasionally to the 'burg, living as much by the products of a farm which he had bought as the aid his parishioners afforded him, for money was a rare thing then, and the people were poor. After remaining in Waddington nearly ten years he was dismissed by the bishop, and continued to reside on his farm until his death. He was much loved by such of the Irish as had held firmly to the faith ; but already a spirit had crept into some which brought trouble to Father Salmon and to his successors, and prevails in some degree up to the present time.

Father Bacon and Father Foley, who followed him, made their residence in Ogdensburg, the latter visited Waddington at rare intervals, and the former not at all. In fact the annoyances which certain Catholics inflicted on these worthy men made the future Bishop of Portland only too eager to escape from his tormentors, and probably hastened the death of Father Foley ; annoyances which Bishop Dubois but imperfectly understood, and did nothing to suppress in his two visits to the North. Father Mackey,

who succeeded them in 1841, was a fighter of evil and pugnacious to the last degree. He was not daunted by opposition or slander, and while pursuing his troublous way at home, was able to give the people of Waddington a helping hand. It was under his guidance, and supported by his encouragement, that the church was begun and completed in 1852,—a commodious stone structure, well-built and enduring, and a great credit to the wise heads and skilful hands that put it together. It is a pity that the present generation of Catholics in Waddington should cherish an idea that it is indefectible.

Father Mackey placed Waddington in charge of Dr. Hugh Quigley in 1848, while still retaining the pastorate of all missions in existence and yet to come in that neighborhood. Dr. Quigley was a man of some learning, and is well known to the reading world as the author of the "Cross and Shamrock," and "The Prophet of the Ruined Abbey." He remained in Waddington one year, and died lately in Troy at an advanced age.

Father Patrick Phelan succeeded him, and departed in 1855. It was during his term of service that the church was built. Father Herftkins was his successor, a Belgian, who was the first parish priest independent of Ogdensburg. He lived in Waddington until 1866.

Since that time three priests have had charge of the parish :

Rev. Father Swift until 1871.

Rev. Florence M'Carthy until 1879.

Rev. P. H. Ryan, the present pastor.

By degrees the first importance of Waddington was lessened into its present dimensions. Father Swift during his short stay provided the people of Norfolk and Madrid with churches, while the residents of Louisville, urged by an unwise and unruly ambition to be similarly situated, built a brick structure on their own account in open disobedience to the orders of their pastor. These villages, Norfolk and Louisville, now form with Massena the parish of that name.

Father Ryan, the present pastor, was born in Ireland, in 1846, and made his preparatory studies in the college of St. Jarlath, Tuam. His theology he studied at All Hallows, Dublin, at Niagara, and Troy, where he was ordained, in 1870, by Bishop Bacon. He served as curate at Saratoga for a short period, and had charge at times of Colton, Trout River, Brushton and Watertown, until in 1879 he was placed in charge of Waddington.

The parish now includes but one other mission. The territory which once belonged to it has been split up into many parishes, and its spirit has in some degree soured. The old leaven which im-bittered the days of the early pastors, works unpleasantly even at the present hour, and gives opportunity to bold characters, nominal Catholics with the taint of Freemasonry in their blood, to work up disturbances and destroy temporarily the peace which distinguishes an obedient and well-

ordered people. In time, with prudent and quiet management, this trouble will pass away. The spread of good literature, the gradual enlightenment of isolated Catholic communities, and the introduction of schools will remove, without disorder, the evils to which many parishes are subject. The general esteem in which Father Ryan is held, his abilities, his patience and prudence, will by degrees stamp out a spirit which should not have been allowed a year's growth.

POTSDAM.

THE first Mass ever said in Potsdam was celebrated in the house of a Mr. Burke as early as 1832, by Father Salmon, of Waddington, the first priest to take charge of the deserted mission of Oswegatchie, more than half a century after the death of the Abbé Picquet. Father Salmon had charge of the entire county of St. Lawrence, a district which now embraces a dozen or more parishes. In Potsdam he found but a few venturesome Catholic families whom the cheapness and excellence of the land had attracted, and who from the beginning were practical enough to turn farmers instead of remaining hewers of wood and drawers of water to landowners. Among those who heard the first Mass, I find the names of John and Pat-

rick M'Govern, George Morgan, and John Kehoe, still lingering in the memories of the younger generation. John Kehoe is remembered as the only man who was wealthy enough to give one hundred dollars towards the first church.

The Catholics increased slowly by accessions of friends and relations of those already settled in the town; and in 1841, there being twenty-five families scattered through the district, Father Mackey, of Ogdensburg, who for a few months said Mass in the house of Henry Lenny and in other places, ventured to buy a large dwelling-house and to convert it into a church. He blessed it himself and gave it the title of St. Mary's, saying Mass there three or four times a year for some fifty persons, which number was as great as the church would hold. When Waddington was cut off from Ogdensburg, Potsdam was attached to the new parish, and was attended by the Belgian, Father Herftkins. Bishop M'Closkey visited Waddington shortly after, and thither the Catholics of Potsdam brought their children for confirmation.

In 1857 Potsdam became an independent parish with Father Philip Keveny as its first pastor. It included the towns of Canton, Brasher, and Colton, and ran west as far as Gouverneur; east, as far as North Lawrence, a district dotted with innumerable small towns in every stage of progress. Father Keveny remained but one year.

Father P. J. M'Glynn succeeded him: a young

man of great zeal and good parts, who was loved by his people and respected by his neighbors, and who placed the parish in a prosperous condition during his nine years' administration. The village had increased very much within a few years, and had drawn to it quite a number of French and Irish Catholics. Land had become valuable, and the Catholic farmers were on the high road to actual wealth. Father M'Glynn found the times favorable for building a new church. The old structure was moved and sold for a dwelling-house, its original destiny, and in 1859 Bishop M'Closkey came to dedicate a new building capable of holding 600 persons. A house was bought later, and, later still, a cemetery which Bishop Conroy blessed in 1867. In the same year Father M'Glynn died, December 13. His remains were taken to Utica, and a memorial tablet was erected to his memory in the church which he had built.

Father Joseph Taney took charge of Potsdam in the spring of 1868. The parish had now been diminished in size by the cutting off of Brasher in 1860, and of Canton as soon as Father Taney was appointed. It was a still larger and wealthier mission than when Father M'Glynn first came to it, and so well established and organized that there was little to do besides keeping up the impulses which the late pastor roused. Father Taney paid part of the debt upon the church property, and received Bishop Wadhams in July, 1872, on his first visitation of the new diocese of Ogdensburg.

On this occasion the bishop confirmed 228 souls. Father Taney left the parish in the following year.

In 1873 Father John J. MacDonnell took charge of the parish, and died February 4, 1879. He paid the debts remaining on the church property, with the exception of one mortgage, and settled certain annoying difficulties connected with them. Bishop Wadhams visited the parish three times during his administration. Father MacDonnell was buried in Potsdam, and a memorial tablet was erected in the church to his memory.

He was succeeded by the present pastor, Father Bernard Marron. Father Marron was born in Port Henry in the year 1855, and made his classical and philosophical course in the Jesuit College of Montreal: he studied theology in the Sulpician Seminary of the same city, and was ordained by Bishop Fabre for the Ogdensburg diocese in 1878. He served as curate in Watertown until February, 1879, when he was appointed to Potsdam. On his appointment, Colton was made a separate mission. To continue the work which his predecessors had begun and consolidated, has been his task during the past six years. A new altar has been placed in the church, a debt of six hundred dollars removed, and a host of improvements made. There is a Sunday-school with an average attendance of one hundred, and Rosary and altar societies. The entire Catholic population numbers 1350, and among these, seven or eight hundred yearly com-

munions are made. Bishop Wadhams twice visited the parish, and confirmed in all 205 persons.

The Catholic spirit of the parish is very good, and has never lost its tone from the beginning. The rising generation, which finds work enough at home without wandering westward, grows up as steadfast in the faith and as pure as the preceding. Good literature has a fair patronage from them,—bad literature none at all. The time is not far distant when these happy circumstances and good dispositions will be supplemented by the influence of a Catholic school.

OGDENSBURG—(*French Canadian*).

THE artisans hired in Montreal to build the city of Ogdensburg gave a good account of the rising city to their neighbors, and a few Canadians emigrated there at an early date. The Papineau rebellion, which was nothing less than a successful revolt against the English government, drove many across the lines much against their will, and about two hundred families settled in Ogdensburg. The peculiar idea which the entire Canadian population entertain of Americans has a bad effect upon the more ignorant class of immigrants. They drop into a license of manner and a religious indifference on their arrival in the

States which is very fatal to their commercial standing as well as to the work of their salvation. Naturally a hardy, venturesome, and kindly people; at home hospitable, economical, and large-hearted, many become dissipated roysterers, or grasping and godless infidels. Where the blame lies it is hard to say. They must be taken at once upon their arrival here, and nursed under the same methods which custom endeared to them in Canada, otherwise they fall away from the faith in countless numbers.

This was their situation in Ogdensburg, not only in the city but in the diocese. The Bishop of Albany supplied them very quickly with priests acquainted with their language. In 1858 he sent Father LeMercier to take charge of the two hundred families who had settled in Ogdensburg, and from that date the Canadians were almost without interruption watched over and served by faithful men in full sympathy with their poverty, faults, and virtues. The priests succeeded one another in the following order:—

Rev. Mr. Lemer cier until 1863.

Rev. Mr. Renaud until 1866.

Rev. Mr. Griffa until 1867.

Rev. Mr. Jeannott until 1877.

Rev. P. O. Larose, present pastor.

Father Lemer cier was a man of great ideas—some of them impractical,—and of great piety. He began his work on a rather extensive scale. A piece of property known as the Ford estate was

bought at the outset at a cost of \$7,000. It stood on the ground once occupied by Picquet's flourishing mission, and included a serviceable building used as a dwelling house and later as a hotel. Here Father Lemercier established the Grey Nuns of Ottawa to open a boarding-school. Mass was said in a part of the building for the new congregation. The foundations of the church were laid on the east side of the property. In less than a year the energetic priest had all these undertakings begun, and was dreaming of others. His ideas of church-building were decidedly European. The immense structure, which he succeeded in roofing before his death, excites the wonder of the beholder. Its tower contains enough brick to build a small church. The second story carries the building to such a height as defies the strength of steam to heat the space enclosed. It is doubtful if it can ever be decorated except in the simplest style. Father Lemercier quite exhausted himself in his endeavors to pay for it. He travelled through Canada and this State collecting, and raised a considerable sum. He lived only to see his work partly completed, dying in 1863.

It was almost a year before his successor arrived. In the interval Oblates from Montreal and a few others attended the congregation. Father Renaud retired in about two years and Father Griffa, now of Oswego, one;—too short a term to leave any notable memorial of their work.

Father Jeannott, who succeeded them, worked vigorously and well during the ten years of his stay. His congregation had increased since its formation, were better disposed and in better circumstances. Taking advantage of these favorable conditions he put a steeple on the church, added a vestry, supplied it with the proper vestments and utensils, and finally built a parochial residence. The Canadians were now more happily situated than at any other place in the State. Their church property was exceedingly valuable, and they had passed into the condition of a settled, well-ordered community. Father Jeannott provided them in 1873 with a free school, which was well attended and has continued up to the present time. The pastor, after ten years' labor in Ogdensburg retired, and is now in Boston.

He was succeeded by Rev. P. O. Larose, the present incumbent, who was born at Vercheres, Canada, in 1845. He made his preparatory studies at L'Assomption College, and his theology at the Grand Seminary, Montreal, where he was ordained by Bishop Pinsonneault in 1871. After serving at Chateaguay, Canada, and at Watertown in this diocese, he was appointed to Ogdensburg in 1877.

Twenty years of careful training had had its effect on the Canadians of the parish, and the work given the new pastor to do, while difficult and ceaseless, was made easy by the good disposition of the people. He has paid off a debt of

\$6,100, and made improvements in the property to the extent of \$2,000 more. Two hundred and twenty-five children attend the parochial school. The boarding-school, owing to want of patronage, ceased to exist in 1880, and the building has been converted into a city hospital and orphan asylum. Every day adds to the piety and worth of the Canadians of Ogdensburg. Those points of their social character least agreeable to Americans under the friction of better circumstances and improved condition are wearing away, and their natural hospitality, and good business qualities recommend them more and more as worthy citizens of their adopted country.

CANTON.

CANTON is a pretty town, fifteen miles south of Ogdensburg, and was formerly included in the parish of Potsdam. Its early history is included in that of Potsdam. Father Mackey was the first priest to visit it, and during his management built for the farmers a small frame church capable of holding about three hundred persons. When the population had increased sufficiently to warrant the measure, it was cut off from Potsdam and made an independent parish, under the charge of Father Brosnan, now of the Albany diocese: this was in 1868. Previously, in 1861, Father

M'Glynn, of Potsdam, had bought a cemetery for the Canton people, and the other priests who at various times attended the parish in many ways added to its importance and prosperity. Father Brosnan provided the place with a parochial residence at a cost of \$3,500, and after a stay of three years departed in 1871. He was succeeded by Rev. James O'Driscoll, the present pastor, who for fourteen years has labored successfully to keep his people in the practice of the faith, and to give his parish an eminence which few others possess and many are not likely to attain.

The number of families in Canton parish is about two hundred. They are now and always have been a faithful Catholic people, steady in the practice of their faith, simple-hearted and industrious, and their virtues have been rewarded by marked material prosperity. The church built by Father Mackey being now too small, Father O'Driscoll determined to build another of more convenient size and more imposing appearance. Preparations began in the fall of 1873. On the 8th of December Mass was said in the old building for the last time, for on the 12th it was set fire to by an incendiary, and burned to the ground. This was a severe misfortune for the parish. They were compelled to meet in the court-house during the winter, the regular revenues were suddenly cut off, and the work on the new church was perforce hurried under very discouraging conditions. Father O'Driscoll did not despair. The work was

begun in May, 1874, and the corner-stone was laid on July 4, by Bishop Wadhams. Father Ryan, the poet-priest and eloquent pulpit orator, preached the sermon on the occasion.

For the next two years the work continued. The time was favorable; work and money were plentiful, and prices high, but the lack of a regular building for their own use was sadly felt by the Catholics and the priest. It is unnecessary to go into the details of the difficulties which surrounded the work. It was a large undertaking for the Canton people. Every two weeks the workmen had to be paid, and money procured with which to pay them. It was not the pastor's wish to borrow money of outsiders until the willingness and ability of the people had been exhausted, nor did he care to confide the work to contractors, two good ideas in church building, but hard to be executed. He succeeded with them. In 1876 the church was roofed in and ready for use. It was dedicated solemnly, on the 15th of August of that year, by Bishop Wadhams. Rev. John Walsh, now rector of the Albany Cathedral, preached an elegant and classical discourse on the occasion. The building was given the name of St. Mary.

It stands on a rising ground in the centre of the town, and is not only the most imposing building in Canton, but takes rank as one of the best churches in the diocese. The style is Gothic, the material brick, with stone facings; a beautiful square tower rises from the front wall over one

hundred feet into the air ; the lines of the building are as clean and clear as a drawing ; the proportions are perfect ; the material and the workmanship alike excellent, and the appearance of the church standing in the centre of a green square is at once elegant and majestic. The interior is finished in ash and walnut, and can seat ten hundred people. Last year the final payment was made, and up to that date it had cost fifty-five thousand dollars. A few thousand more will put it in perfect condition, and St. Mary's will then rank as one of the remarkable churches of the diocese.

The people are to be congratulated on the work they have accomplished. Had they not possessed a strong faith and the charity in which Catholic hearts abound, it would be impossible for the priest, with all his labor and self-denial and patience and business skill, to have done so much. It is a monument to the people's virtue and the priest's memory.

Rev. James O'Driscoll was born in Ireland in 1842, and studied his classics in Bandon, at the noted Lordan school ; his philosophy and theology were studied at All-Hallows' College, Dublin, where he was ordained in 1867 by Bishop Moriarty, of Kerry, for the diocese of Albany. Arriving in America, he was appointed to Oswego as curate, and later to Copenhagen as pastor, where he remained until 1871, the year of his arrival in Canton. Since that date he has remained in the latter place, and is now enjoying a rest after en-

during the burden of church-building and debt-paying for nearly twelve years.

The parish is composed of two hundred families, principally farmers in comfortable condition, and very devoted to the faith. The land is excellent, and considerable employment is given in the town to workingmen. The spiritual condition of the parish, as shown by the frequenting of the sacraments, is very good, and the promise of the future full of hope.

NORWOOD.

THIS village lies five miles east of Potsdam, and is the seat of a parish which include the villages of Norwood, Hopkinton, Parishville, and Wick. It touches upon the tract known as the South Woods, the extremity of which forms its southern border. Farming and lumbering are the principal occupations of its rather scattered population, whose history resembles and is connected with the history of Potsdam.

The family now represented by Daniel Morgan and the branches of that family, was the first Irish family to locate at Norwood, and the earliest settlers after him were the Collins, Quinns, O'Briens, McCarthys, Driscolls, Bourkes, McCormacks, Learys and Halligans whose names are still represented in the parish.

The first priest to say Mass in the town was Father M'Glynn of Potsdam. The mission was attended afterwards by the parish priest of that village, and by others from the episcopal residence in Ogdensburg until 1878, when Rev. Thos. Walsh, the present pastor, was appointed to take charge of the territory included in the four villages above mentioned.

Ground for a church was presented to the parish by Roderick Luby, a sterling Catholic, ever disposed to promote the work of religion, and on it Father Walsh erected a neat and suitable church, which was dedicated in 1883 by Bishop Wadhams, under the title of St. Andrew the Apostle. It is now paid for, and the Catholics feel deeply grateful to God for so great a blessing. They are, with few exceptions, practical Catholics, devoted to their church and a comfort to their energetic and earnest pastor.

Hopkinton is a mixed parish, composed of Irish and French, with the latter in the majority. The Canadians are indifferent and neglectful in the practice of their religious duties, although occupying few seats in the church and rarely asked to contribute to the church support. The permanent Irish settlers are Thos. Conlon, Charles McCarthy, Cornelius Murphy, Patrick Regan, John Sullivan, Jeremiah Bourke, and James Cotter, while many others occupy hired farms and do general labor. The better class of Canadians is represented by Jules Le Blanc and others.

In the same year in which St. Andrew's Church was erected at Norwood, Father Walsh built a small church in Hopkinton and placed it under the invocation of the Holy Cross. It is not yet dedicated, for lack of a permanent altar which will soon be supplied; nor is the cemetery, bought a short time ago, yet blessed.

Parishville is without a church. Father Walsh began one, but a storm levelled it while still in an incomplete condition. The site of the church he purchased himself and placed the deed in the name of the few Catholics in the township, making the donation in honor of the Sacred Hearts of Jesus and Mary. The parish is under the protection of St. Jude. A cemetery, bought some years ago, was blessed by Bishop Wadhams in 1883. The first Catholics in the district were the families of John Keagan, his brother James, James McNierney and a few others whose virtues and fidelity to the faith are the glory of their children.

Wick is also without a church. The mission is under the patronage of St. Columbia, the glorious saint of Ireland, and its people, of Irish and Canadian descent and nationality, are very few. The first Catholic settler in the South Woods, Francis Conlon, presented to the parish ground for the future church and for a cemetery. The former has been already blessed, and will remain a standing memorial of his faith and generosity. Father Walsh has also purchased one hundred and fifteen

acres of land for the use of the pastor, whose revenues are necessarily small.

All these missions demand of their priest great sacrifices owing to their present poverty. They are far apart, and the Catholic families are few, but their faith is good, and under the vigorous guidance of a resident priest they have shown a willingness to do much for their religion. Father Walsh is an Irishman, and made his studies in Ireland where he was ordained. He has served many years in this country, and is a man of considerable learning, and well-known in the literary world.

NOTE.—From notes furnished by Rev. Thos. Walsh.

GOUVERNEUR.*

THIS parish is a recent growth. Gouverneur is a town lying west of Canton, to which parish it formerly belonged. In 1850 there were but two Catholic families in the place, but its business increasing a number of French and Irish settled in the neighborhood, and were attended by various priests from Ogdensburg and elsewhere until 1873. In that year they found themselves in a condition to buy an old Methodist church which was for sale, and which was handed over to them only to be destroyed by fire the following year.

* From notes furnished by Rev. E. Laramée.

A new church was instantly begun and carried on with much vigor and earnestness until its completion. It cost nearly \$4,000, and is a veritable monument to the energy of a people for the most part poor in the world's goods. Their spirit and success induced the bishop to send them a priest, and in 1877 Rev. Thomas Kelleher was appointed first resident pastor of Gouverneur. He remained there only one year. The parish of Massena having become vacant he was sent thither, and Gouverneur was attached to Rossie until 1882.

Rev. Damase Guilbault was placed in charge of the mission in that year, and was very successful in its management, until his departure for the more difficult trust of Keeseville in 1883. He was succeeded by the present pastor, Father Laramee.

There are in Gouverneur and its out-mission Keene station, about one hundred families, of whom three-fifths are Canadians. They work in the saw-mills and in the iron mines of the Rossie Mining Company, and are not blessed with a surplus of faith or fortune, but under the care of their pastor they will improve no doubt in every way. The Iron Company has offered the priest every facility in the discharge of his duty, and at Keene Station has provided its Catholic employees with a neat chapel in one of their buildings.

PART II.

DISTRICT OF CARTHAGE.

JEFFERSON COUNTY entirely belongs to this district with certain parts of St. Lawrence and Lewis. The South Woods bound it on the east, Lake Ontario and the St. Lawrence River on the west and north. It is the best business territory in the diocese. There are woollen mills, iron manufactures, and minor concerns in Watertown which support a population of thirteen thousand. Carthage has also considerable business. The farming land is fair, in some places exceedingly rich. The Catholic population is chiefly Irish, some French and Canadians, all comfortably situated and not inclined to emigrate to the west. The faith of these Catholics is for the most part poor, and Catholic life is dull and sluggish. Exception must be made for Catholics at Rosiere and Clayton who are moderately devoted to the church. Of late, under the vigorous administration of religious orders and able seculars, it begins to show promise of a future condition more conformable

to the religious spirit. The parishes were formed in the following order:—

CARTHAGE, 1826.

Attended by	Rev. Patrick Kelly,	1827
Non-resident:	{ Rev. Mr. Fitzsimmons,	
	Rev. James Cahill,	
	Rev. Thos. Daly,	1836
	Rev. Mr. Simon,	
	Rev. Mr. Salmon,	
	Rev. Walter J. Quarter,	
	Rev. Michael Gilbride,	1840
Attended from Watertown until,		1851
Curate, '48-'51.	Rev. Michael C. Power,	1852
	Rev. Maurice Roche,	1855
	Rev. Michael E. Clarke,	1861
	Rev. Patrick O'Reilly,	1862
	Interdict until	1864
	Rev. Michael W. Barry,	1869
	Rev. Mr. Connolly,	1871
	Rev. Mr. J. Griffith,	1873
Augustinians:	{ Rev. Jno. J. Fedigan,	1877
	Rev. Francis J. McShane,	1882
	Rev. Edward A. Dailey,	1883
	Rev. Patrick A. Lynch,	1885
	Rev. Patrick J. O'Connell,	

ROSIERE, 1832.

Attended by	Rev. Mr. Simon,	1833
	Vacancy,	1837
	Rev. Francis Guth,	1843
	Rev. Mr. Kapp,	1845
	Rev. Michael Guth,	1861
Curate, '54-'61.	Rev. Louis Lepic,	1867
	Rev. C. F. Turgeon,	1869
	Rev. Victor Ritter,	1873

Rev. Mr. Peret,	1873
Rev. Mr. Arents,	1875
Rev. Mr. Conlon,	1876
Rev. Jos. Durin, C. S. H.,	1877
Rev. Jas. J. Sherry,	1883
Rev. F. Connors,	1884
Rev. William Kelly.	

WATERTOWN, 1840.

Attended by Rev. Philip Gillick,	1844
Rev. John O'Dowd,	1846
Rev. Francis P. McFarlane	1851
Rev. Mr. Finlay,	1854
Rev. Mr. McNulty,	1861
Rev. James Hogan,	1878
Rev. Thos. Walsh, V. G.,	1879
Rev. Florence McCarthy,	1880
Rev. Tobias Glenn.	

WATERTOWN, (French) 1857.

Rev. Louis Lepic,	1867
Rev. C. F. Turgeon,	1873
Rev. P. Leclaire,	1875
Rev. P. O. Larose,	1876

Sacred Heart Missionaries :

Rev. Joseph Durin,	1881
Rev. C. Ramot,	

CLAYTON, 1861.

Attended by Rev. Luke Harney,	1863
Rev. Jas. J. Sherry,	1867
Rev. Mr. DeSaunhac,	1873
Rev. Mr. Arents,	1875
Rev. Jno. Craven,	1876
Rev. M. Brown,	1877
Rev. Jas. J. Sherry,	1883
Rev. Edward Brice,	

COPENHAGEN, 1870.

Attended by	Rev. Jas. O'Driscoll,	1871
	Rev. Thos. McNally,	1875
	Rev. Edward Walsh,	1875
	Rev. Mr. Field, O. S. A.,	1876
	Rev. Jno. Fitzgerald,	1881
	Rev. Mr. Hagerty.	

REDWOOD, 1872.

	Rev. Jno. J. McDonald	1874
	Rev. Wm. Rossiter,	1877
	Rev. Mr. Brown,	1879
	Rev. Jas. Connor,	1882
	Rev. Mr. O'Neill,	1884
	Rev. Jeremiah Manning.	

ROSSIE, 1878.

	Rev. Wm. Kelly,	1884
	Rev. Jno. Fitzgerald.	

CARTHAGE.

CARTHAGE enjoys an unenviable reputation. It has earned a distinction in New York State altogether different from that which was expected from it. Its circumstances were very happy from the start. It never knew the adversity which befel its neighbors, and was never forced to struggle against odds. Its unusual prosperity upset the even balance of its temper, and its history is one of constant dissension and eternal bickering. Catholics made the first settlements on the site of

the town. Two agents of a French land company named Simon Desjardines and Peter Pharoux together with one Mark Brunel built a mill there in 1795, and afterwards transferred the property to Rodolph Tillier who sold it to Henry Boutin. This last settled beside the mill and was there when the Irish and American colonists appeared in 1818.

James Le Ray de Chaumont, a French nobleman, may be considered the founder of town and mission. In certain parts of this history I have referred to him as an untitled citizen of France. The conflicting accounts received concerning him caused this blunder and others which are here corrected: He was a count and belonged to Normandy, from which he had been driven at the time of the French Revolution because of his adherence to the royalist cause. He purchased land in various parts of Jefferson County, north of the Black River, nor was he, as has been stated, the agent of any land company. In 1818 he induced nearly a thousand persons to settle on his land, among whom were the Irish settlers at Carthage. They were drawn to the place from their desire to live under a Catholic landlord, and came from County Meath principally, reaching Carthage by way of Quebec. In the next year, 1819, Count James at his own expense and on his own land built a frame church, which is said to have been dedicated by Bishop Connolly under the title of St. James. The ground about the church was also blessed by

the bishop for a cemetery. In order to complete the edifice Count James levied a tax of ten dollars on each family which was willingly paid, for the people were not ungenerous, nor yet disturbed by the evil spirit which took possession of them later. Among those who subscribed to this fund were the four brothers named Murray, the two Martins, Peter Castle, Edward Galvin, James Walsh, John Finlay, the two McKennas, and Farrell Neary, a gentleman who died at an advanced age in Watertown two years ago. Father Farnham of Utica was the first priest to officiate in the new church, visiting the parish probably in 1829 which was the year of his appointment to Utica by Bishop Connelly of New York. A Father McBride also said Mass before or after Father Farnham, but his name is unknown to the Laity's Directory for 1822 and he probably came from Canada. Soon after the completion of the church, Count James became financially embarrassed and signed over his property to his son Vincent, whose share in colonizing the country I have made prominent at the expense of his father's reputation. For the beginnings were made by Count James while his son Vincent continued and completed the work very successfully. Count James returned to France, and died at Paris in 1841.

Upon taking possession of the property Mr. Vincent Le Ray had his Catholic tenants organized into a parish corporation on the 9th of July, 1821, and on the 30th of the same month made over to

the seven trustees, appointed according to the laws of the state, the lot on which the church stood. These trustees represented what was known in law as the Catholic society of Carthage, and continued to exist in that form amid woful clamor and discussion until 1872. Mr. Vincent Le Ray now turned his attention towards other parts of the country, having fairly started his Irish colony and left them in the best condition. Father Beecham attended them occasionally from Rome after 1822, and in 1827, or thereabouts, Rev. Patrick Kelly resided with them for a year or more. For ten years they went without a resident priest. Father Fitzsimmons, sent by the bishop probably, Fathers Cahill, Daly, and Quarter of Utica, Father Salmon of Ogdensburg, and Father Simon of Rosiere frequently visited them to administer the sacraments. They found them of good faith and docile disposition. But ten years of freedom from spiritual restraint, and communication with outsiders had given birth to the spirit of evil. Many married before the justice and the minister, impatient of the quarterly visit of the priest, and many lost the habit of virtue and the practice of the faith. Some patient souls travelled on foot to Utica or Ogdensburg rather than suffer the shame of marriage outside the church. They grew fewer with the advance of time, and the priest who came to serve the people of Carthage found that the Irish feeling for the faith had suffered serious damage. As has been said, the settlers were mostly Irish.

A few French and a straggling Canadian lived among them, but not in numbers. The Protestant element was not strong in the neighborhood, and a priest was to be found somewhere in the county at nearly all times. The church was there to remind them of their duty to the faith. Few colonists could be more happily situated, and their falling away is to be attributed to their own culpable neglect and wilful insubordination.

The first entry in the baptismal register was made by the French priest of Rosiere, Father Simon; on the 9th of August 1833. The infant was Ann Loughlin, born in March of that year. In 1835 Bishop Dubois visited the parish accompanied by Rev. John Hughes and administered confirmation. Alarmed at the fate which threatened the people he determined to give them a resident priest. In 1836 Rev. Michael Gilbride took up his residence in Carthage and remained there until 1840, attending the whole district as far as Antwerp and working with great energy and zeal. When he retired from the parish his successors, Fathers Gillick, O'Dowd, and McFarlane found Watertown a more convenient and agreeable town, and made it their residence, attending Carthage as an out-mission. Such it remained for nearly ten years, a second misfortune as fatal as the desultory attendance between 1825 and 1837. Father McFarlane secured a curate, Rev Michael C. Power, to assist him in his care of so large a territory, and confided to him Carthage

and other missions. Of this priest no praise can be too high for the activity and zeal he displayed. He started churches at Copenhagen and Harrisburgh, bought the church at Antwerp, and, as appears from the registries, witnessed marriages and baptized in every town of the parish. Finally in 1851 he became resident pastor of Carthage and went to live in the house of Richard Gallagher. Since his time the parish has never been without its resident priest.

In 1852 he was succeeded by Rev. Maurice Roche, who gave place in turn in 1855 to Rev. Michael Clarke, one of the most energetic missionaries of his time. He built the churches at Rossie, Pinckney, Louisburgh and Stirlingville, and left no part of his parish unvisited or uncared for. His manner, however, was eccentric, and he had little patience with the dictatorial trustees and the unfaithful people. The troubles which had all along been brewing found vent during his pastorate, and a violent storm arose. Bishop M'Closkey found it expedient to put the parish under interdict, which was not removed until Bishop Conroy was elevated to the see of Albany.

In 1864 Rev. Michael W. Barry was sent to take charge of the parish, a kindly and zealous priest, whose career in Oswego has since brought him a well-earned reputation. Father Barry found the church erected by Count James Le Ray too small for his congregation and proceeded courageously to erect another. It was a vexatious time to under-

take so great a task, but it was successfully accomplished. The old church was sold to the Episcopalians, who removed it to a lot on the opposite street, where it stood until burned in the disastrous fire of 1884. In this church, in 1852, Count Vincent Le Ray heard Mass for the last time in America with his son the Marquis De St. Paul. In half a century the changes around Carthage had become startling, and must have caused him as much joy as the weakening of the faith caused him pain. Returning to France after this visit to the scene of his labors he died at Paris in 1875. His son James Le Ray de Chaumont died in 1877, and there now survives but one child, his son Charles, heir to the family title and estates. The Le Rays were attached to the Bourbons, and intimately connected with the Duc de Chambord. A brick structure, capable of holding a thousand persons, built in Gothic style, very noble and beautiful in appearance, was erected by Father Barry at a cost of at least forty thousand dollars. It was dedicated by Bishop Conroy in 1865, and is one of the seven important churches in the diocese. Later, Father Barry bought a cemetery outside the town and blessed it himself, and having earned the love of the people and the esteem of his superiors by the tact and prudence of his management of a difficult position, retired in 1869.

He was succeeded by Rev. William Connolly, who was followed in turn by Rev. M. J. Griffith in 1871. During the term of Father Griffith, Bishop

Wadhams was appointed to the see of Ogdensburg. As vicar-general of the diocese of Albany he had been acquainted with the troubles of Carthage, and was determined to make a radical change in its affairs. In December of 1872 he received the resignation of the seven trustees, and reincorporated the church under the new statute, which provides for five trustees with the bishop at their head. The title was also changed to "The Society of St. James' Church, Carthage." The parish was then put in charge of the Augustinians, and Father Fedigan, a member of that order, sent by his superiors to take the mission under his care. Father Fedigan built a fine parochial house during his stay of three years; and adorned the church with stained-glass windows. He was succeeded in 1877 by Rev. Francis McShane, who improved the property and worked with a will to improve the spiritual condition of the people. How sad that condition is can be inferred from the fact that of four hundred families only one hundred and fifty can at all be called Catholics. Many Canadians have immigrated to the town, and have added to the general torpor; and the population has increased only to increase the general indifference. In 1881 severe forest fires scarified the Irish settlement, the breeder of many deplorable apostasies, and in 1884 the entire town was destroyed by the same element. The beautiful church escaped, however, and the last disaster was saved this unfortunate people. Father Dailey succeeded Father

McShane in 1882, Father Lynch followed in 1883, and Father O'Connell is the present pastor.

Twelve years of steady labor on the part of religious have not been without their fruit in Carthage, but the generation of disturbance must pass away and their memory become as dust before the faith can attain that purity which it enjoyed in the first years of settlement. Carthage was saved from apostasy almost against its will. It was visited by six bishops on their official tours, and has been carefully looked after for half a century.

ROSIERE.

MR. LE RAY entered extensively into the work of colonization in Jefferson County. The situation of the St. Lawrence section pleasing him, he built a spacious residence at LeRaysville, and seemed to contemplate a scheme of renewing in America the pleasant existence of Old France before the Revolution. He brought out villagers from his native place, Chaumont, and from Rosiere, and established them on lands in the vicinity of what is now called Rosiere, where their descendants are until this day. Evidently he contemplated a time when the whole district, settled by the faithful people whom his fathers had honorably ruled, would resemble in part the ancestral domain.

The French of Louis the Thirteenth's time were the first to set foot within what are now the parish limits. On Carlton Island they erected a fort in 1673, whose ruins are still visible. In 1789 Mr. Penett, a Frenchman, bought a tract of land around Lafargeville, which he sold to Mr. Lafarge, another Frenchman, after whom the town is named. Mr. Penett is supposed to have died in San Domingo. The house built by Mr. Lafarge was used as a seminary in 1837. Father Francis Guth was its first and last rector, and his assistants were Fathers Moran and Hoes, with three tutors. The prospectus of 1839 announced that the seminary would open 20th September, and the pension would be one hundred and twelve dollars. Rev. Mark Murphy and Rev. James Dougherty were professors the next year. Father Mackey was a pupil, and Rev. Sylvester Malone another.

Mr. Lafarge was the gentleman who bought from Joseph Bonaparte the chateau which he had built at Natural Bridge. Count Le Ray's example and presence brought to the neighborhood a number of persons who in France bore notable and exalted rank. Among these were General Rolland, Camille Armand, Mr. Pigeon and Louis Peugnet. The Peugnet family were devoted to the Bonapartes. Their descendants are still well-known and respected Catholics at Cape Vincent and in New York. The history of their connection with the great Napoleon reads like a romance.

Mr. Le Ray brought his countrymen to Rosiere

in 1828, probably. They came by degrees, and were no sooner arrived than they set to work at the building of a church. Its basement was constructed and ready for the laying of the corner-stone by Bishop Dubois in 1832. His coming was made the occasion of such a celebration as Old France was accustomed to hold in a bishop's honor. The settlers came from the remotest farms, finding their way to the church through the forest by means of the blazed trees. The basement of the church was decorated, the old veterans who had fought under Napoleon stood at the door in line, armed and uniformed. When the bishop came up with Mr. Le Ray they presented arms. The corner-stone was laid amid the rattle of musketry. It was like a day in the old Rosiere and Chaumont.

The following extract from a circular published by Mr. Le Ray for the benefit of his settlers and those whom he expected to settle, is interesting. It is a statement of the case by the actual settlers.

Extract from a circular printed in February, 1832, by the Honorable Vincent Le Ray du Chaumont:

On the opposite side of the St. Lawrence from Cape Vincent lies Kingston, the former capital of Upper Canada, a city of considerable size and affording a good market for our products. It contains a Catholic church. While we are unable to build a church of our own the parish priest of Kingston, thanks to the arrangements made by

Mr. Le Ray, will visit us from time to time. We are, however, already busy with the construction of a church. We contribute to its erection by direct assessments, two mills to the dollar, which will be placed to our credit in the pew-rent account. New-comers will be assessed in the same manner. To hasten a work whose completion is so much desired, the proprietary (Mr. Le Ray) besides bearing gratuitously one quarter of the expenses, will advance what we are bound, but are as yet unable to pay. This he does that the church may be ready next year, and may be built of a size convenient not alone for the present population, but for the future increase we hope for. Its situation is well chosen. It is central for the present settlers, close to those farms which the next emigrants must select, and three-quarters of a mile from the saw-mill and grist-mill. There we shall found a village for tradespeople and laborers, and, as the first settlers and the majority among us came from Rosiere, this shall be its name.

Rosiere, February 1832.

Signed, Huger Aubertin of Blonde Fontaine ; Toussaint Laurent, Simon and Nicolas Cornair, Pierre Barthelemy, Nicolas Coccagne, Jean Branché, Nicolas Jacquet, Francois Chapron, all of Rosiere ; Nicolas Chapron, Jean Billery of Aubercy ; Claude Barbien of Oignet ; Marcel Aubrey of Sembry ; Jacques Mentry and Pierre Brunot of St. Marcel.

Mr. Le Ray was certainly a considerate and

affectionate landlord. He had established his land-office at Cape Vincent, and here in 1832. Father Simon, probably brought to Rosiere and left there by Bishop Dubois, said Mass. A few days later he visited Rosiere, and his Mass there was served by a boy named Charles Gaugien, who in his old age gave to me the chief particulars of this account. Father Simon sought out the Catholics in the country, and his name is found first in the baptismal registry of Carthage. He attended the missions only one year. The people afterwards became dependent on accidental attendance during four years. The priests from Kingston, and an occasional Irish missionary said Mass and heard confessions at long intervals. The faith of the people was illustrated at this time by a curious episode. Without a priest to minister to their wants they nevertheless spent the Sunday in public devotions performed with much piety. One Mr. Desemgrumal led in the exercises of prayer, in the hymns, and in the processions. His zeal in catechizing the children, visiting the sick, and, in a word, performing those functions of the ecclesiastical life which a layman can properly perform, was remarkable. When Father Francis Guth came to take charge of the Seminary, and of the missions in the county, Mr. Desemgrumal found himself shorn of many prized offices and dignities and confronted by a powerful rival. Taking umbrage at some trifle he departed from the church, and started a schism

among his friends and relatives at Rosiere. He became the chief functionary of the revolt, and finding that he could not maintain his position seceded into the ranks of Sectarianism. His descendants are the French Protestants of the neighborhood.

Father Guth was pastor of the county, excepting a few places under care of Carthage, for six years, coming in 1837 and departed when the Seminary closed in 1843. He was succeeded by Father Kapp, a German, whose mission work extended to Croghan and Mohawk Hill in Lewis County. He devoted himself to the Germans entirely after 1845. His successor was the Rev. Michael Guth, brother of the Seminary president, whose stay in the parish extended over a space of sixteen years. Father Michael found it necessary to call in an assistant in attending the French and Canadians of the county. He had charge of a district which is now served by four priests. Father Ancet was his first assistant, in whose charge was placed the work of building a church at Cape Vincent. He did not finish it. Father Louis Lepic succeeded him in 1851, and completed the work. In 1858 Bishop M'Closkey dedicated it. The two priests then divided the territory between them. Father Guth took Clayton and Lafargeville, Father Lepic Cape Vincent, Watertown and Evan's Mills. Both resided at Rosiere, and served there alternately or as convenience suggested. Hence parish lines became somewhat

mixed. Father Guth went back to Albany in 1861, and his assistant succeeded to the parish. When he also retired, in 1867, Rev. C. F. Turgeon became pastor with his residence at Watertown, an arrangement which the people, accustomed for thirty years to the presence of the priest, could not endure. Therefore, in 1869 Rev. Victor Ritter took charge of Rosiere and the parishes to the east, while Father Turgeon still attended Cape Vincent and crossed his neighbor's territory to reach this mission. Father Ritter built a small parochial residence on the church ground which, thanks to Mr. Le Ray's foresight, was extensive enough to yield an annual revenue. It lay, however, a few miles distant from the church and close to the railroad. In 1872 Cape Vincent was restored to its proper parish which then took the shape it enjoyed up to two years ago. The attendance of the priests for the next five years was irregular. Fathers Penet and Arents remained a year each, Father Conlon two years, and the Sacred Heart missionary of Watertown Rev. Joseph Durin, one year, attending the mission from his convent in the city. Father James Sherry took charge of the parish in 1877.

It was now a half century since Mr. Le Ray had established the first settlements of his neighbors and countrymen in these townships. Three churches were now erected in their limits, at Clayton, Cape Vincent and Rosiere. The people had been attended in the same fashion and by men of

the same character as had been provided for Carthage. The results were very different. Like the people of Carthage those of Rosiere accumulated wealth, unlike them they retained the faith in fair condition and transmitted it to their children. Being a practical people they had allowed few outsiders to work up the business opportunities of their town. Their district schools were Catholic, their town officials were Catholic, and the Catholic spirit was strong among them by the power of grace and of tradition and custom. Their old church was become too small for its uses, and without hesitation they could think of building another. Bishops Dubois, M'Closkey, Conroy and Wadhams had visited them many times, and administered confirmation to their children. They had perhaps lost the bloom of that enthusiasm for the faith which belongs to populous districts, but the principle was strongly held and faithfully practised. Count Le Ray, dead two years, would have rejoiced to see their steadfastness and harmony, nor blamed them for that which was more the fault of surroundings than of neglect.

Father Sherry undertook the task of erecting a church. It was not a difficult matter. A very handsome, larger and prominent building was erected and dedicated by Bishop Wadhams under the title of St. Vincent. It was built on the parish property, beside the parochial house. The old church was not long deserted when it fell to ruin, and its stone was sold for building purposes. Its

foundations still remain, lying on the summit of a gentle slope a few miles west of the railroad with the rich and quiet farm-lands all around it. The spot will always be sacred. Two good men, high-souled workers in a good cause, trod its soil. Looking at the ruined doorway and the road leading down the slope it is easy for the traveller to see in imagination the heroes of Austerlitz with their old muskets shining in the sun, gazing with kindling eyes on the old bishop and the young nobles whose lives were spent in their service.

Father Sherry fixed his residence in Clayton as more central for his missions, and remained in charge of the mission until 1883. In that time he repaired the church property and made many improvements in the Cape Vincent church. The most notable was the introduction of stained-glass windows, and the erecting of a magnificent altar. The last was in great part the gift of the Peugnet family, who have ever been generous towards a district so full of charming association for them.

Father Sherry was succeeded in 1883 by Father Connors at Rosiere, and Father Brice at Clayton, the parish having been again divided. In 1884 Father Connors was succeeded by Rev. William Kelly, the present pastor, who is a native of Keeseville, and was removed from Rossie to Rosiere in 1884. Father Kelly was born in 1853, and made his entire course in Canada, studying the classics at St. Laurent college, philosophy and theology at Joliet. He was ordained by Bishop Fabre in 1878, and was appointed the same year to Rossie.

WATERTOWN.

IN 1820 one Catholic was living in Watertown, Mr. John O'Dougherty. By 1830 six Catholic families had taken up their residence in the village, among them Mr. Thos. Bellew, whose name is one of the most honored and respectable in the parish of to-day. Watertown was then but a suburb of Carthage and happened to possess considerable water-power. A saw-mill and grist-mill had been erected, and at Brownville, five miles distant, was running the first cotton-mill that had been erected in America. The capital of the southern cities soon found its way to the north, and the property of Watertown grew with remarkable speed and promise. Many Catholic families moved to it, and were numerous enough in 1838 to take possession of a church.

The first priest to say Mass in the town was Father O'Reilly of Utica, about 1831. He was followed by Fathers Cahill, Balfe, Waters, Bradley, and Donahoe, who came from Utica, Rome and Syracuse on occasions. Bishop Dubois returning from laying the corner-stone of the church at Rosiere said Mass in the court-house for the people and preached to them. A number of Catholics lived at Brownville. All were in danger of drifting from the faith for want of a priest. It was a



REV. JAMES HOGAN.

peculiarity of the bishop's administration that he never visited a district in lack of a priest without making a strong effort to supply the want, so touched was he by the unfortunate condition of his people. His visit to Waddington in 1826 resulted in the appointment of Father Salmon, and it was owing to his care that Father Kelly served the Cathage people for a short period. After his visit to Hogansburgh and Carthage in 1835 Fathers McNulty and Gilbride appeared, and now, as a result of his trip to Jefferson County, Father Simon was sent to Rosiere and Rev. John B. Daly, O. S. B., (as nearly as could be discovered), took charge of the Irish in the county and resided nine months in Watertown. He said Mass in the school-house once in two weeks, and seems to have left a favorable reputation behind him.

Father Gilbride, taking possession of Carthage in 1836, made that town his residence, and began to plan extensively for the improvement of his missions. In 1838 he bought for the sum of \$1,350 the Baptist church near the Utica railroad depot. Mr. Lafarge contributed one hundred dollars to the work, Mr. Manteuil fifty. No doubt Mr. Vincent Le Ray gave considerable help, although no mention of it is made. It shows to what importance the Catholics had attained in eight years that the priest felt enabled to impose this burden upon them, The church held about two hundred people, and the first Mass was said in it on October 29, 1838, by Father Gilbride. His first trustees were Thomas

Bellew, whose son holds a similar position in the present church, and Daniel Scanlan, a bold and daring Catholic whom complicity in McKenzie's rebellion drove out of Canada the year previous. Father Gilbride surrendered to Father Gillick in 1840 the management of the parish, and died afterwards in the west.

Father Philip Gillick resided in Watertown, leaving Carthage in the condition of an out-mission. The dead were still brought to the cemetery at the latter place, so that it became necessary, therefore, to purchase a few acres of land for a cemetery at Watertown. This was effected by the trustee Bellew, to whom Dr. Binsse, a well-known parishioner, loaned the sum of one hundred and twenty-five dollars for the purpose. The land was bought on the Flats, as the place is popularly called, and still serves the parish as a graveyard. Father Gillick collected in Canada for the church during his stay, and departed in 1844 to make way for the Rev. John O'Dowd. Bishop Hughes visited the parish in this year.

Father O'Dowd found the people affected with the liberal taint, and the sects inclined to displays of bigotry. Not blessed with a large sum of patience he wrangled with both parties, and held at one time so heated dispute with the Rev. Mr. Knox that the whole town was nearly involved in the controversy and the bishop interfered to calm and restrain the impetuous priest. Father O'Dowd remained but two years, departing in 1846.

His successor was Rev. Francis McFarlane, afterwards Bishop of Hartford. He was a man of great piety and of most kindly disposition, and the five years during which he ruled the parish are pleasantly remembered by many residents of the city. The mission under his charge was at that time extensive, embracing the present parishes of Redwood and Carthage with a number of smaller missions. In 1848 he called to his assistance the Rev. M. C. Powers who remained with him until 1851. In that year Father McFarlane retired, and Carthage was made an independent parish with Father Power as resident priest. The future bishop during his stay foresaw that the time was coming when the church would be too small for the needs of the increasing congregation. He collected three thousand dollars previous to his departure, and left it to be used in commencing the new church structure.

His successor was Father Finlay, who remained until 1854 when he was succeeded by Father McNulty, under whose supervision the present church was built. Father McNulty began this important work immediately after his arrival. A lot was secured near the corner of Arsenal and Massing Street. A brick church of noble exterior and graceful interior was completed in 1856, and Bishop M'Closkey came to dedicate it, under the invocation of St. Patrick. Archbishop Hughes preached the sermon of dedication, and the occasion was one of much distinction. A parochial

residence was also built in the rear of the church. The parish was thus properly provided with a dignified and becoming temple suited to their wants and prosperous condition. The old church of St. Mary's was closed for a short time and then sold to a new church corporation.

The French and Canadians who had settled in Watertown numbered at this time about fifty families and three hundred souls. The majority were comfortably settled in different avocations. They resolved to buy the old church, refit it, and establish a French congregation. J. P. Primeau, Edouard Benoit and Antoine Lalonde were chosen trustees in July of 1857, the church was bought, and the first Mass said on New Year's day of 1858. Father Louis Lepic of Rosiere was the first to take charge, and was succeeded in 1867 by Rev. C. F. Turgeon, who remained until 1873. Father Leclaire followed for two years, and Rev. P. O. Larose, at present of Ogdensburg, for one.

Father McNulty left Watertown in 1861. He was succeeded by Father Hogan, a quiet and unassuming gentleman, of sincere piety and gentle disposition, and perhaps too easy-going for the parishioners with whom he had to deal. Catholicity was now thirty years old in Watertown. Its leading children were relatives and descendants of the rebellious and disaffected Catholics of Carthage, and were in constant communication and sympathy with them. The generation born

and bred since 1830 had been educated in the public schools with little Catholic influence to mould their lives. The number of mixed marriages that occurred during this period was simply frightful, and to day the parish is reaping their results. The Catholicity of the new generation was good and bad by turns. Catholic books and papers circulated rarely, Catholic social life was unknown. With these people, untrained, a part Catholic only by baptism, without Catholic instincts or spirit, gentle Father Hogan had to deal. All admired, and the better Catholics loved him. He was a gentleman, well-educated and honorably connected. His stay of seventeen years was, except in its latest days, very agreeable to himself and his people. In 1867 it was found necessary to make extensive repairs on the church, owing to a defect in the first construction. This was done at a cost of ten or twelve thousand dollars, for which a mortgage was given in the church property. It crippled the finances of a not over-rich parish, and put off the building of a school for nearly twenty years. The heavy interest eat up the slender revenues. Anxiety preyed on Father Hogan's health, and finally destroyed it forever.

In 1877 Father Chappelle, a religious of the Sacred Heart congregation, was sent by the bishop to examine into the condition of the French parish and to establish a house of his community in Watertown. For years the parish had been in a

feeble and distressed condition, and given over to trouble. He found the place suitable, and at once opened a convent. Rev. Joseph Durin was the first superior. A building was bought, and a church erected on the north side of the Black River, dedicated to Our Lady of the Sacred Heart. The new establishment prospered. It added to its property, and in 1880 introduced a Sisters' school into the town. The Fathers took charge of the missions at Evan's Mills, Adams, Belleville, Fell's Mills, and LeRaysville, and began work among the Canadians in the district, whose good disposition is evident enough, but whose poverty and ignorance are a heavy obstacle in the way of their religious duties. Not more than half of their numbers attended Mass, many of the grown people had not made their first communion and some had not been baptized. Under the care of Father Grom this sad state of affairs is changing for the better. The annals of Our Lady of the Sacred Heart are published at the convent, a novitiate has been established, and a school opened for young men who have the desire but not the means to enter the priesthood.

A year after the establishment of this institution Father Hogan was removed from Watertown. He had suffered a stroke of paralysis and was unable to attend to the parish work. He died in Clintonville near Utica in 1882, and was buried in Troy amid the sincere sorrowing of many friends. Father Walsh, now of Plattsburgh, succeeded him

and retired a year later in 1879, after uprooting a degenerate society whose chief aim in existing was the annoyance of others. His successor, Rev. Florence M'Carthy, also remained but a year, and in 1880 Rev. Tobias Glenn, the present pastor was appointed to succeed him.

The debt on St. Patrick's church in 1880 was over sixteen thousand dollars, and the state of its affairs was such that bankruptcy was threatened. This danger was averted. Father Glenn began his task of saving the parish with much prudence, and in five years had removed the debt, repaired the church property, and established a good Catholic school under charge of four Sisters with an attendance of two hundred pupils. Twenty additional years of instruction in the public schools had left the Catholic children about as indifferent as could be desired. The work of collecting money to pay the debt, and of impressing this class with the necessity of prompt payment, was an arduous work, but it was successfully accomplished.

Father Glenn was born some forty years ago near Utica and made his preparatory studies in Niagara College. He was ordained from Troy seminary, and after a brief service in Oswego was appointed to the parish of Keeseville, which he ruled for ten years. Under his business-like management of Watertown parish it promises to enter upon a more useful career, while the evil of which it has been the occasion will give way in time to the steady practice of the faith.



REV. EDWARD BRICE.

CLAYTON.

THIS village is a famous resort for that class whose ideas of pleasure are piscatorial, and the railway runs a special train to it in the summer season for the convenience of tourists. It faces the charming neighborhood of the Thousand Islands, being situated on the St. Lawrence at one of its most romantic points. In earlier days it was called Cornelia, after Madame Juhel, a relative of Count Vincent Le Ray.

The first Catholic inhabitants of the town found their way to it in or around 1830. Among them were Moses Lefevre, Thomas Brennan, Thomas Delaney, John Hayes, Patrick Cantwell, John Tiernay and Mr. Mason. They took up land, and became in time a wealthy farming community.

The first priest to say Mass in the town was Rev. Francis Guth of the seminary. He said Mass in private houses, and took charge of the place while he remained in the county. It is also quite possible that Father Simon visited the Clayton Catholics, although I heard no mention of his name.

The first church was built in 1844 under the title of St. Mary's, and was of good size and build, as it still serves the parish. The lots on which it was placed were the free gift of Mr. Le Ray to the congregation. A small house for the benefit of the

future parish priest was erected by Father Guth, to which Father De Saunhae afterwards added. Father Guth also built St. John's church at Lafargeville in 1849. The parish was thus gradually put in good condition for an independent existence.

Father O'Dowd of Watertown, Father Clarke of Carthage, and a Father Sheehan visited the people at intervals. Father Luke Harney attended the mission a year or two from Watertown as its pastor, and finally, in 1863, Rev. James J. Sherry became the first resident priest, taking up his abode in the house which Father Guth had built some years before. He retired in 1867. Since his time the priests have followed one another in this order :

Rev. Mr. De Saunhae until 1873.

Rev. Mr. Arents until 1875.

Rev. John Craven until 1876.

Rev. M. Brown until 1877.

Rev. J. J. Sherry (second time) until 1883.

Rev. Edward Brice, present pastor.

Up to the year 1872 the parish included all the villages east of Rosiere, and Redwood was regularly visited by the pastors of Clayton. In that year it was confined to the villages of Clayton and Lafargeville and a few unimportant hamlets. Upon Father Sherry's return, however, Rosiere and Cape Vincent were attached to it. Of this form it remained until 1883 when Rosiere was given a resident priest again.

The parish is at present composed of two hundred and fifty families, and a little over one thousand souls. Their faith is of the warmest, their piety sound and sincere. Over seven hundred communions are made yearly. They have just laid the corner-stone of a new church on that ground which Mr. Le Ray presented to the parish. When completed it will be one of the good churches in the diocese, built of stone, and in excellent taste.

Rev. Edward Brice, the pastor, was born in New York City, in 1856. He made his entire course of classics philosophy and theology in the Canadian college of St. Cesaire, and was ordained in August, 1881, by Bishop Wadhams. After a brief service at Cherubusco his health compelled him to retire to the Bermudas. On his return he served at Mooer's Forks a few months, and was then appointed to Clayton.

COPENHAGEN.

THIS mission lies among the hills some seven miles from the Black River and Carthage, and includes the four villages of Montague, Harrisburgh, Pinckney and Copenhagen. The country is rocky and picturesque, the farm-land is passable, and the people are comfortably settled. There are churches in each place except Copenhagen, where

the pastor resides, an anomaly accounted for by the fact that this village is now central and near to the railroad.

The first inhabitants were off-shoots of Le Ray's colony at Carthage, and many of them possess the same religious peculiarities as that unfortunate parish. They were usually attended by the priests of Carthage. Father Powers built the church of St. Patrick's at Harrisburgh somewhere around 1850, Father Clarke that of St. Luke's in Pinckney in 1859, and Father Joseph Fitzgerald of Lowville put up a small chapel at Montague during his stay in Lewis County.

It was in his time that these villages were removed from the care of the Carthage mission and attached to Lowville. Father Fitzgerald worked hard to improve their condition, and especially attended to Pinckney, on whose church he placed a tower and added to it a capacious vestry.

A parish was formed of the four villages in 1870, and Rev. James J. O'Driscoll placed in charge. He remained one year, but in that time he repaired the church property and bought a house at Copenhagen for the sum of \$1,500. Since his time the pastors have succeeded one another in the following order:—

Rev. Thomas McNally until 1875.

Rev. Edward Walsh during 1875.

Rev. Father Field until 1876, resided at Carthage.

Rev. John Fitzgerald until 1881.

Rev. James Brennan during part of 1881.

Rev. Mr. Hagerty, present rector.

Of these the most notable was Father Fitzgerald, now of Rossie, to whose energy the parish owes considerable. He enlarged the church at Harrisburgh and frescoed it. Pinckney church he also frescoed, and purchasing organs for both churches, started and trained the choirs for each of them. He opened a mission at Copenhagen for the benefit of its illy-instructed people, and before he departed for Au Sable left the entire parish in the best condition.

Father Hagerty, the present pastor, was born in New York State, and studied theology at the Grand Seminary, Montreal, where he was ordained at Christmas of 1880. After eight months' service in Watertown he was appointed to Copenhagen, where he has since remained.

REDWOOD.

THIS parish includes in its confines the three villages of Redwood, Stirlingville and Louisburgh, and lies in a rough district east of the Ogdensburg and Utica railroad. The territory is a continuation of the West Adirondack wilderness, broken up by deep woods and patches of rock, ornamented by miniature lakes of great beauty, and containing

some good farming land. The scenery is delightful, but the means of making a livelihood small, which accounts for the scant and poor population after more than fifty years of settlement. The opening of the mines of lead and iron first drew settlers in numbers to the vicinity, but the mines were speedily exhausted. Such of the population as had not fastened themselves to the rocky soil as farmers, dwindled away rapidly. To-day it is nothing more than a rocky fastness, remarkable for its fine scenery, beautiful lakes and good fishing.

The first Catholic in Redwood, and indeed the first inhabitant to erect a dwelling-house on the site of the present village, was Mrs. James Cosgrove, at this writing a lively old lady of 78 years. She came by way of Canada to Redwood, and settled there permanently in June of 1831, being followed speedily by ten or twelve families, brought to the village as workers in a glass-factory which had been established. There being no saw-mill convenient the glass-blowers built their houses of logs, and settled down to a comparatively easy existence in the wilderness. Among these early settlers were Louis Grenier, Mr. Dollinger, Mr. Michaud, Thomas M'Cartin, Stephen, Joseph and William Senecal.

Some ten or fifteen years later the first settlers of Louisburgh made their appearance. The mines had been opened by capitalists, and a number of Irish families moved into the village, and remained until good fortune departed with the exhaustion

of iron ore. Mr. Patrick Mulvaney and a Mr. Gaffney were among the very first Catholic settlers in Louisburgh.

The priest who offered up the first Mass in the parish presumably was the chaplain of Joseph Bonaparte. It was a veritable wilderness at that period, traversed only by the prince's agents and those of the *Compagnie de New York*. After the new and final settlements were begun, missionaries from Utica and the priests of Ogdensburg, and later from Watertown, made a casual visit to all the settlers in the region. Father Gilbride, a resident priest of Carthage, sought out the people of Redwood in 1837 and said Mass for them in a store, while Father Gillick, who followed him some ten years later, was the first to say Mass for the residents of Louisburgh and Stirlingville. From this time the people were regularly attended by the priests in the county. Fathers Dowd and McFarlane from Watertown, Father Guth of Lafargeville, Father Canfield from Brockville, Canada, and all the priests who attended Carthage up to 1862, served them at one period or another, and with such diligence and success that the faith of that early time appears to advantage when compared with the present.

The gentle and lovable Father McFarlane was the first to urge the building of a church in Redwood. As he could do no more than superintend the work, the parishioners were left to their own resources in executing the project. Mr. Patrick

Stewart gave the land on which to build, and to it was added another piece of ground given by the parish in general. Mr. Dollinger, in whose house the missionaries usually said Mass, was general manager and went about the country collecting money for the work. The Senecal brothers, stonemasons, gave their labor at intervals; Stephen, in particular, working seven weeks at a stretch for nothing. The material was stone, which had been blown out of a ledge overhanging the lake, and dragged across the ice the previous winter by the parishioners. When the church was complete Father McFarlane dedicated it, to the immense pleasure of the little band who in the midst of difficulties had so well succeeded. This dedication took place around the year 1850.

The church at Louisburgh was built after a similar fashion by Father Clark of Carthage about 1857, who also rebuilt the chapel at Stirlingville destroyed a short time before by fire. Mr. Stirling gave the ground on which it was built. In Father Clarke's time the Redwood cemetery was purchased and Bishop M'Closkey visited the parish.

Besides the priests above mentioned, the baptismal records show that the parish was attended from Clayton

By Rev. Luke Harney 1862 to 1863.

Rev. J. J. Sherry 1863 to 1865.

Rev. Mr. De Saunhac 1865 to 1868.

Immediately after Bishop Wadhams' arrival in his new diocese he made Redwood an independent

parish with a resident priest. It was no longer possible for the priests of neighboring missions to give it the attention it needed. They had quite enough work in their own missions. Father McDonald, who afterwards died at Potsdam, was the first pastor, and his parish included the missions of Redwood, Rossie, Antwerp, Stirlingville, Theresa, Alexandria Bay, and the debatable ground of Fine. He took charge of these missions in 1872 and remained until 1874. After him his successors came in the following order :

Rev. Wm. Rossiter until 1877.

Rev. M. Brown until 1879.

Rev. Jas. Connor until 1882. '

Rev. M. O'Neill until 1885.

Rev. J. Manning, present pastor.

Under the special care of these pastors, all of them young men of earnestness and ability, the parish was rescued from the evil results of irregular attendance, and some hope given that the faith would not die altogether with the departure of the old generation. Father McDonald bought a parochial residence, and made various repairs on the church property though all his missions. His successors were busied in paying old debts, providing the churches with the necessities of Divine service, rescuing the children from the neglect of careless parents, reviving the faith of the indifferent, and putting the parish generally on a good footing. Several times in his happy episcopate Bishop Wadhams visited the parish, and spoke encouragingly to the faithful few who uphold and profess

the faith in its highest perfection. There is much to hope for from the parish of Redwood. Careless training of the children, and mixed marriages have brought about unhappy results among the people. Their indifference is discouraging. The number of families is small, not more than 150, and these are scattered through a large territory. The majority are farmers, the rest laborers and miners, of a weak faith, but honest disposition.

The present pastor, Rev. Father Manning, was born at Keene, Essex Co., in 1855, made his preparatory studies at St. Laurent, Joliette, and St. Michael's colleges; his course of theology, at the Grand Seminary, Montreal, and was ordained by Bishop Wadhams, in 1884. After a few months of service in Hogansburgh and elsewhere he was appointed to Redwood in the same year.

ROSSIE.

LEAVING the train at Hammond on the Utica railroad, you drive by a picturesque road to the village of Rossie, lying on Indian river among rocks and woods in a sort of civilized wilderness. The scenery, like that of Redwood, is very beautiful. The farms are a curiosity being composed of equal parts of solid rock and fair soil. The village is a neat, thrifty place with many evidences of former prosperity in its stone walls and solid dwellings.

With Antwerp, some miles away on the Rome railroad, it forms the parish of Rossie. The pastor resides at the latter place.

The first settlers arrived with the few who settled in Ogdensburg around the year of 1820. Offered better inducements at Rossie they settled there and found congenial employment in annoying Father Salmon during his term of service. There is a tradition of his battle with the Rossie trustees which could not be resolved into any shape stronger than a tradition. It is certain that he visited them on rare occasions. Father Foley also attended them. It was at Father Mackey's suggestion a church was begun, of which the ribs only were built and were then left to moulder in the open air for many years. Among the first inhabitants I found the names of Thomas Murphy, Owen Burns, Arthur McNally, Lawrence Phaler, Michael McMullen, Edward McGreevy, James and Garsett Burns.

The first Mass was said, it may be presumed, by Father Salmon on the occasion of his journey though that county as far as Carthage, but tradition has it that Father Foley offered up the first Mass in the house of James Burns about 1836. The mission continued to be attended from Ogdensburg until 1856, when it was handed over to the priest of Carthage and for a time remained a debatable ground.

Antwerp was also settled at an early period, and was visited by such priests as were stationed at Carthage. Mass was said for many years at the



REV. JOHN FITZGERALD.

residence of Mrs. Mary Brown, who often received under her roof the gentle and beloved Bishop McFarlane, the pastor of Watertown.

The discovery of a lead-mine at Rossie and the building of works to convert it into marketable form brought an increase of population and considerable prosperity. The mine did not, however, prove very profitable, and gave out in 1845. Many of the employed rather than lose the wages which seemed difficult to get, accepted land instead of cash. In this way it happened that the farming population became numerous. Later the iron-mines were opened, and the business of the district revived as suddenly as it had died out. Antwerp, and Gouverneur benefited as much as Rossie, and more, by the discovery of iron in the neighborhood, the supply of which has not since failed and affords employment to many. The young Catholics are for the most part skilled miners, and work failing at home they seek it as far west as the Territories.

The people of Antwerp were quick to provide themselves with a good church. Father Michael Powers, pastor of Carthage and assistant at Watertown from 1848 to 1852, bought for them a good brick building which had once been used as a Union church. It was built by Mr. George Parish for the use of settlers whom his inducements attracted to the district, and was built in a solid and enduring manner. Spurred by this example and the advice of Father Mackey the farmers and miners of Rossie made a futile attempt at building a church in the village with the result of having

its naked ribs stand exposed to the winds for seven years. Father Michael Clark, pastor at Carthage from 1855 to 1861, took charge of the deserted work in his time, and with some difficulty completed a church capable of holding three hundred people. He blessed it under the title of St. Patrick ; and later brought Bishop M'Closkey to administer confirmation and give the people a fresh impulse towards stronger faith and higher virtue.

From this time the parish was attended pretty regularly by the priests whose names are found in the history of Redwood. Father McDonald incorporated Rossie in 1872 with Thomas Kane and John O'Brien as trustees and Patrick Spratt as treasurer. The pastoral residence was bought by Father Rossiter, and thus by degrees the district was prepared for receiving the dignity of independence.

In September of 1878 the bishop appointed Rev. William Kelly first pastor of Rossie and Antwerp. He remained in charge of the mission until 1884, his chief work having been to build a new church at Rossie and improve the church at Antwerp. The former is a picturesque building of sandstone, tastefully designed and beautifully ornamented. It occupies a romantic position on a steep overlooking the Indian River, and is one of the prettiest sights in that lonely and rugged landscape. The work of finishing the interior fell to Father Kelly's successor, and it was done with perfect taste and fitness.

Like the majority of the parishes Rossie has reached its maturity from a material point of view. It will grow no more. The population are already passing into that state of quietude peculiar to a farming district, and there remains for the pastor only the important item of increasing their spirituality, making them better Catholics. There are in the parish about one hundred and sixty families, mostly farmers comfortably situated and moderately devoted to the faith.

Rev. John Fitzgerald, the present pastor, was born in London, England, in 1850, and educated at the College of Sedgely Park, Blackheath, and St. Edmond. His theology he studied at Troy, where he was ordained in 1876 by Bishop McQuaid. He was stationed successively at Essex, Copenhagen, and Au Sable, and was appointed to Rossie in 1884 where he has since remained, completing and perfecting the work of the many good men who preceded him.

PART III.

DISTRICT OF COOPERSVILLE.

THE entire Champlain valley is embraced by this district, which extends south to Plattsburgh, west to Ellenburgh, with the Canadian line on the north, and on the east Lake Champlain. It is principally an excellent farming country, although mining is carried on in a weak fashion here and there. The Catholic population is French with a sprinkling of Irish, and in some respects decently situated, but being close to the border a gypsy horde meanders uneasily from one country to the other to the disgust and detriment of the settled communities. The faith of these people is dead, often their morality too, and they are a source of annoyance to pastors. The parishes were formed in the following order:—

COOPERSVILLE, 1828.

Attended by	Rev. Victor Dugas,	1844
	Rev. Louis Lepic,	1854
	Rev. Louis Lebarbanchon,	1857
	Rev. Jacob Sasseville,	1859
	Rev. F. Van Compenhondt,	1861
	Rev. Antoine Boyer,	1863
	Rev. J. B. Legrand,	1866

Rev. Louis Lepic, (2nd time),	1873
Rev. F. N. Roy,	1877
Rev. J. N. Beaudry,	1880
Rev. A. A. Thomas.	

CHAMPLAIN, 1861.

Attended by Rev. Octave Lasalle,	1869
Rev. J. H. Carrières,	1877
Rev. F. X. Chagnon.	

ROUSE'S POINT, 1869.

Rev. J. Scanlan,	1871
Rev. L. D. Laferrières,	1873
Rev. D. M. Archambeault,	1875
Rev. F. Poisson,	1876
Rev. J. Scanlan,	1879
Rev. P. J. Devlin,	1881
Rev. J. H. Conroy,	1883
Rev. J. T. Smith.	

MOOER'S FORKS, 1880.

Rev. J. N. Beaudry,	1882
Rev. Mr. Demers,	1883
Rev. F. X. Lachance.	

WEST CHAZY, 1884.

Rev. Mr. Brosseau,	1884
Rev. Michael O'Brien.	

There are churches of good appearances in all these parishes, and also at Sciota and Altona. The only school in the whole district is at Champlain.

COOPERSVILLE.

THE first Catholic settler of Clinton County was John La Framboise, who in 1760, or thereabouts, occupied land on the lake-shore near the present village of Chazy. He was a Frenchman, and came from France through Canada to settle on the Lake Champlain, very familiar to the French in their wars with the English colonists and Iroquois. His descendants are still in the neighborhood, but owing to an unfortunate quarrel which the son of La Framboise had with Father Mignault, parish priest of Chambly, they have become indifferent or Protestants. The great-granddaughter of this early settler was lately received into the church, in which she had reared by a curious instinct three of her daughters.

A number of Acadians, and not a few of the young men belonging to the Canadian villages south of Montreal, having given their sympathy and services to the American invaders of Canada in the war of the Revolution, were compelled to share the ill-fortunes of Montgomery's army, and were driven into exile. After the war they were reduced to great distress and poverty. The State of New York taking pity on them, gave lands in Clinton County to two hundred and fifty of

these refugees. They settled in Chazy and Coopersville, where the La Framboises gave them a hearty welcome. Tradition preserves the story of how these families met on Sunday in one another's houses to recite the rosary and the prayers of the Mass, and to sing the hymns which had once awaked the pleasant echoes of Acadia. This was in 1790, and until 1818, a period of twenty-eight years, they were unattended by a priest. For baptism and the other sacraments they sailed down the lake and the Richelieu River to Chambly, and occasionally, perhaps, a military chaplain or wandering missionary from Laprairie visited them. In 1818, however, Rev. Peter Mignault of Chambly took them and all the Canadians in Northern New York under his charge, and celebrated Mass for them two or three times a year. His territory extended from the line to Plattsburgh, north and south twenty-five miles, eastward and westward as far as he and his assistants chose to go. In that district there are now nine resident priests, who govern the churches and parishes of Plattsburgh, Chazy, Coopersville, Rouse's Point, Sciota, Champlain and Mooer's Forks. Coopersville having the greatest number of inhabitants, and being centrally situated, naturally became the seat of the parish.

From the year 1818 the inhabitants have never been without a priest. Father Mignault was made vicar-general of the Bishop of New York, and enjoyed that dignity from each new diocese until his death. For some time he said Mass in private

houses, an inconvenience soon remedied by the building of a log chapel on the bank of the Chazy River, not far from the site of the present church. It was a poor structure, but as the rallying-point of Catholicity in the north and the first church in the diocese under the American dispensation, enjoys an enviable pre-eminence.

Father Mignault served the church until 1828.

Rev. Victor Dugas until 1844.

Rev. Louis Lepic until 1854.

Rev. Louis Lebarbanchon from 1856 to 1857, there having been a vacancy for two years.

Rev. Jacob Sasseville until 1859.

Rev. Francis Van Compenhondt, a Belgian, after a vacancy until 1861.

Rev. Antoine Boyer, after another brief vacancy, until 1865.

Rev. J. B. Legrand until 1866.

Rev. Louis Lepic (second time) until 1873.

Rev. F. N. Roy until 1877.

Rev. J. N. Beaudry until 1880.

The log chapel was burnt a few years after its erection, and was replaced by another. The parish meanwhile was growing. The rebellion in Canada in 1837 drove many hundreds of Canadians from their homes into the promising American wilderness. At the same time the Irish emigration to Quebec had begun. The Irish, fearful of being dragged from New York vessels as rebels and traitors by the English officials, took passage in English bottoms to quasi-English soil and then

crossed the line from Montreal, settling all through the north, and particularly on the east and west shores of Lake Champlain. It became necessary to build a new church at Coopersville for accommodating the increasing numbers.

This Father Lepic accomplished. The present stone church, 100 x 50 feet, and a presbytery were erected at a cost of \$3,000, and a small bell was placed in the tower. This building was put up in 1845, and blessed in the presence of Father Mignault who had begun mission work there a quarter of a century previous. It was the central spot for the Catholics from Plattsburgh to Malone exclusive of these two places, and here they came, thirty and forty miles to be baptized, confirmed, and married, and to make their Easter duty. Coopersville was a great place in those days.

The increasing population soon made many changes. Champlain village became an independent parish in 1861, Rouse's Point in 1869, and Mooer's Forks with Sciota in 1865. So many alterations have been made in the shape of these parishes at various times that it is next to impossible to indicate them precisely. Lately West Chazy has become a parish also with a resident priest and a church. Coopersville is now confined to a small district six or eight miles square. It numbers about one hundred and sixty families whose faith is of a sort which leaves much to be desired. Many have apostatized without any apparent reason save their own malice and indif-

ference. Under efficient discipline they may come to something. There is no school in the parish, and the revenues are anything but generous, yet the present pastor has managed to decorate the interior of the church very neatly and otherwise to provide for the decent offering of the Divine Sacrifice.

Rev. A. A. Thomas, now serving Coopersville, was born at Perigueux, France, in 1830, and after his ordination in 1854 exercised the office of the ministry in his native country for more than twenty years. At one time he belonged to the order of Augustinians, but his health compelled him to return into active life. He attached himself to the diocese of Ogdensburg in 1881, and was appointed to the charge of Coopersville. Father Thomas is a writer of considerable merit, and has lately published a graceful and spirited account of his travels in Europe and America.

CHAMPLAIN.

THIS village lies four miles to the west of the lake and has a Catholic population entirely French of nearly two thousand souls. It is an old gathering-place for Canadians. In 1818 when Father Mignault came to hunt up the scattered sheep of the flock he said Mass in the house of Louis Mar-

ney. The McKenzie rebellion in Canada sent many of its participants into exile here, all of whom attended the church at Coopersville until 1860.

In that year Father Francis Van Compenhondt, a Belgian and pastor of Coopersville, a man of great eloquence and a remarkable financier, proposed to the villagers that they should build a church. A Methodist meeting-house was bought and moved to a small lot in the village; when the proper repairs were finished the total amount expended on the work was \$800, a considerable sum in those days. Father Francis undertook to pay part of it by giving a series of public conferences in the new church to Protestant believers, at which there were remarkably large and interested audiences. A considerable sum was realized. The church was blessed by Bishop Goesbriand of Burlington and the Canon Fabre, now bishop of Montreal, was present at the ceremony.

Father Francis remained but a year after the building of the church. Leaving his assistant, Rev. Octave Lasalle, to take charge of the mission, he went on westward building churches and organizing parishes as he went. Father Lasalle was a Canadian and a most exemplary priest, gentle beyond belief, and utterly devoted to his work. He was the second priest in the North to impose upon himself the trouble and self-sacrifice of maintaining a school out of the slender revenues of a small parish. Its first teacher was Monica



REV. F. X. CHAGNON.

Bordeau to whom as well as to the priest the young fathers of the present generation owe very much. Father Lasalle became in a short time parish priest and remained in Champlain until 1869 when he was appointed to take charge of the French Catholics of Cohoes, and built there a church, residence and school before he died in 1878. His life was one of extraordinary sacrifice and eminent piety; his character so remarkably pure and beautiful as to win for him the love and respect of all classes, as the manifestations of grief at his funeral by Catholics and non-Catholics of all nationalities testified. He was buried in Canada. The work which he did in Champlain is fully appreciated by the priests who followed him. He left them a docile, well-instructed, and charitable people, and so they have remained.

He was succeeded by Rev. J. H. Carrières who remained until 1877, and besides improving the property built a substantial pastoral residence.

Rev. F. X. Chagnon took charge of the parish in 1877, and has remained there since in possession. He is one of the most noted priests of the diocese for his activity. On his arrival he immediately opened the Catholic school which had been allowed to die a year before, and soon had an efficient teacher and eighty pupils in attendance. A debt of five thousand dollars was speedily removed from the church property, the house refitted, the finances established on a sure and convenient basis, the national spirit among the

Canadians revived, and a stronger impetus given to the faith. In 1884 a public school was bought at a cost of \$1,100, and this year was laid the corner-stone of a new church, more commodious, and better-suited to the needs of the people and of the Divine Sacrifice. It will cost when completed \$10,000.

The parish consists of farmers, boatmen, and laborers. There are 344 families, of whom 39 own their own farms, 61 are lake boatmen, 162 tradesmen, and the rest professional men, laborers, and merchants. On a tax-list of \$11,000 the Catholics pay \$4,200. They hold various responsible offices in the town, and possess a public spirit most commendable. Of the 1000 inhabitants 1100 are yearly communicants. On August the 15th of each year, the church being under the patronage of our Lady of the Assumption, the parish children make their first communion, and the day is made a general fête of Christian gayety and goodwill. Altogether there are few parishes which, in the midst of contrary influences, have so remarkably preserved the spirit and practice of the faith.

Rev. F. X. Chagnon the present pastor was born at Verchères, near Montreal, in 1842, His classics were made partly in his native village during the years 1859 and 1861, and partly at Joliet College where also he made his philosophical course in 1865. He studied theology at the French Normal school, Montreal, at Terrabonne

College, and in the Seminary of St. Sulpice where he was ordained in 1870 by Bishop Pinsonneault. After serving as curate of St. Line, St. James Major, St. Philoméne, St. Michael, St. Isidore, St. Jean and St. Bridget, he was appointed to Champlain where he has since remained completing and expanding the work begun by Father Francis and firmly rooted by the amiable La-salle. He is a notable figure in the effort to organize the French Canadians in the United States, and a man of considerable executive and financial ability.

ROUSE'S POINT.

IN a certain way this branch of Coopersville parish once flourished. It is a straggling, homely town situated at the very point where the lake empties itself into Richelieu river. Its surroundings are majestic and beautiful. The broad sweep of the blue lake is visible for seven or eight miles to the south. Behind its wooded shores rise the Green Mountains on the east, and on the west the sombre Adirondacks. In the days when only the Grand Trunk Railroad entered the town, the traffic on the lake gave employment to hundreds in various ways, but as soon as the Central Vermont bridged the lake and the Delaware & Hudson



REV. J. T. SMITH.

Co. completed their line from Albany to Plattsburgh, boating became a relic of the past and the glory of the spot departed. It is now a place from which the young fly with delight to carry their energy and muscle and cheerfulness to scenes of healthy activity. There remain only the middle-aged, and the very young who may be born in the town limits and must be trained for the benefit of the outside world. There is little capital and no ambition. A floating population rides in and out on the advancing and retiring wave of accidental prosperity, and at any moment the entire town may collapse into a Rip Van Winkle sleep of length indefinite.

When Father Lebanbarchon was pastor of Coopersville the people began to talk of building a church. Those who felt inclined to go to Mass went to Coopersville on foot of a Sunday. Occasionally Mass was said in the house of Mr. John Myers, an energetic business man, whose memory is held in regret and benediction as the most public-spirited gentleman that ever lived in the town. Previously a visiting priest from Boston or anywhere visited the families on occasions, and Father Mignault was also solicitous for their welfare. The building of a church was pushed energetically by Mr. Myers and others. Bishop M'Closkey's consent was obtained, and in 1858, a brick structure capable of holding 300 persons was finished and blessed by Bishop De Goesbriand of Burlington. Father Mignault had the satisfaction of laying the

corner-stone the year previous. The first trustees were John Myers, William Collopy, R. Condon, John Sweeny and Ambroise David. The land upon which the church was built was donated by Mr. Heaton, and Mr. Myers and a part bought outright.

The first resident pastor of St. Patrick's was Rev. James Scanlan, who came to take charge of it in 1869. He was a young man of exceptional ability and a very eloquent speaker, and won the hearts of his people more completely than any of his successors. The debt on the church was paid off and a pastoral residence built at a cost of \$3,000, during his stay of two years.

Father L. D. Laferriere succeeded to the parish until 1873, and Father D. M. Archambeault until 1875, when he died and was buried under the altar of the church. The stay of his successor, Rev. Francis Poissons, was made notable by a curious trouble in the parish, akin to those which annoyed the early years of Archbishop Hughes in New York City. The new act of the legislature changing the trustee system having passed, the old trustees were required to surrender the property into the bishop's hands; which they refused to do, the church was interdicted in consequence for six months, many unfortunate mishaps and lamentable misunderstandings followed, and although the disobedient trustees finally surrendered, the evil effects of this accident remain until the present day.

Father Scanlan again took charge of the parish

in 1877 and remained in it until his sudden death in 1879, when he was succeeded by Rev. P. J. Devlin. During the stay of this pastor the church was wonderfully benefited. The grounds surrounding the church property were set in order, and the finances improved to a degree which left the priest free at least from the embarrassments of poverty.

He was succeeded by Rev. Jos. H. Conroy, now of Ogdensburg, who paid a debt of \$600 remaining on the church, did what was possible during a brief sojourn to improve the faith of the people, and was removed in 1883 to the important charge of the cathedral parish in Ogdensburg.

He was succeeded by Rev. J. T. Smith, the present pastor. Father Smith was born at Saratoga in the year 1855, and made his entire course of classics, philosophy and theology at St. Michael's College, Toronto, Canada ; was ordained by Bishop Wadhams, in his cathedral at Ogdensburg, July 17th, 1881, and served as curate to Watertown parish until 1883, when he was sent to Rouse's Point.

There are in his parish very nearly 200 families and something over 800 souls, of a faith, on the part of the gypsy population, very poor, and on the part of the settled inhabitants cautious and critical, due mostly to the influences of a social and intellectual life for many years quite free from Catholic influences. Without Catholic schools, Catholic papers, Catholic literature, or any connection with the great world of Catholic thought, it is not to be



REV. F. X. LACHANCE.

wondered at that the people are cold to the faith, strangers to its spirit, and ignorant of its teachings. The rising generation promises better. If the town does not die out, another decade will see it quite as Catholic as can be desired.

MOOER'S FORKS.

FATHER FRANCIS superintended the whole territory as far west as Ellenburgh, and had his residence at Coopersville. Immediately after the building of the church at Champlain he turned his attention to Mooer's Forks, a village on the Ogdensburg railroad, pretty, but surrounded by an obscure and dull country, in which a large number of French-Canadian families pick up a precarious subsistence by tilling a stubborn and ugly soil. He made a mission of it, and said Mass in the house of Michel Morin in 1861, where at the same time he also organized the congregation, and with his usual energy set them to work at a new church. It was built the same year under the title of St. Ann's, and is still in use, a dark brown, homely structure, built after the fashion of a Methodist meeting-house.

The priests who as curates and pastors have taken charge of the mission in the past twenty-four years come in the following order:—Fathers Boyer, Jeannotte, Crevier, Legrand, Lepic, Clem-

ent, Laporte, Langlois, Nolin, Delphos, Hubert, Scanlon, Brennan, Roy, Beaudry, De Mers, La-chance.

With the exception of the last three we have not been able to fix the dates of their administration, nor in every case to discover what they did in the parish, and what was their after fate. Father Legrand is now pastor of Olmsteadville, Father Beaudry of Redford, Father Delphos is at Douglas in the diocese of Springfield, and Father De Mers at Rogersfield; Fathers Lepic, Langlois, Scanlan, Crevier, Hubert and Brennan are dead.

Mooer's parish embraces the villages of Mooer's Junction, Altona and Irona, inclosing an area of fifteen square miles, and belonging to as cheerless and wild a section of country as one would care to see. The people are all laborers and poor farmers, and the work to be done among them has always been of an up-hill nature, and of most discouraging character. The families number about six hundred and eighty, and, when they are not engaged in farming, work in the forges at Altona or do odd jobs for richer people. In this field seventeen priests have labored since the time of Father Francis. The church was enlarged after a time. Father Langlois built a church at Altona, and Father Roy another at Sciota, both cheap and serviceable structures. Father Langlois also bought a hotel near his church at Mooer's and turned it into a dwelling-house. Nothing further was done in years except in the line of alterations and small

improvements. The priests were assisted by earnest parishioners in their discouraging work, among whom were Michel Morin, Germain Richard, Henri Biré, Israel Lefebvre, Thomas Murray Jeremiah O'Brien and many others. Bishop M'Closkey and Bishop Conroy visited the place and Bishop Wadhams has administered the sacrament of confirmation three times; the last during the pastor's stay, when he confirmed over two hundred persons.

The parish has been specially indebted to the steady and valuable services of Father Beaudry, Father De Mers and Father Lachance for its gradual progress during the last four years. Father Lachance is the present pastor. He was born in 1845 on Crane Island below Quebec, Canada, and made his preparatory studies in the normal school of Quebec and in the college of Terrebonne. He was twenty-four years of age when the news of Victor Emmanuel's advance on Rome stirred the Catholic heart throughout the world with the deepest indignation and alarm. The enthusiasm of the hour took a practical shape in the formation of regiments of troops to be sent to the help of the Holy Father, one of which the young seminarian promptly joined. He served under General de Charette in the Papal army, remained in Rome until in 1870, was under fire at the Porta Pia, through which the royal troops entered Rome, and after the surrender of the Holy City returned to Canada. He resumed the soutane, and was or-

daind at St. Hyacinthe by Bishop Moreau in 1876. After serving as curate at Bedford, Farnham and Iberville, and as professor of Sorel College for three years, he came to the diocese of Ogdensburg and was appointed pastor of Gregg, Rogersfield, and Mooer's successively.

WEST CHAZY.

IN 1884 Bishop Wadhams cut off from Mooer's Forks the towns of Sciota and West Chazy and formed them into an independent parish. Three hundred and thirty families were scattered around these villages, too remote from the centres of activity to be thoroughly managed. Long neglected they had drifted into indifference, not a few into apostasy and vicious lives, and the establishment of a church and priest in their midst became a necessity if they were to be saved to the faith. A church had already been built at Sciota. Another was required at Chazy, and accordingly Rev. L. A. Brosseau was appointed in the spring of 1884 to begin the work.

The Catholics of the parish are all Canadians with few exceptions, and many are descendants of the Acadian soldiers of the Revolution to whom the State of New York granted lands on the west shore of Champlain in 1789. Father Mignault visited them regularly, and for a time they

were under the care of Coopersville, but of necessity they were more and more neglected as the parishes around them increased in population. The liberal spirit found good ground among them for its unwholesome growths, and flourished and waxed powerful in their midst. Vicious habits, drunkenness and immorality as a natural consequence found their way among young and old, and the appointment of a priest was not made any too soon to check the progress of disease.

Father Brosseau began to build a church in May and Bishop Wadhams laid the corner-stone in a driving rain-storm. The first Mass was said in the closed building early in July, and the church was finished in September when it was blessed under the title of St. Joseph. It is a plain wooden structure, neat and tasteful, with Gothic porch, windows and towers, and capable of holding a few hundred people.

The work of collecting sufficient money to build it, to provide a house for the pastor, and to meet current expenses was sufficiently arduous among a cool and sceptical people. It was accomplished however. The more generous-minded subscribed liberally. The work being begun it can easily be foretold that an immense amount of good will be accomplished within the decade.

Father Brosseau was born at Laprairie, Canada in 1854, made his classics at the Jesuit College, Montreal, and his theology with the Sulpicians.



REV. FATHER BROSSAU.

He was ordained in 1879 by Bishop Fabre, and served at St. Martine, St. Cunegonde, Montreal, and St. Gabriel; later at Mooer's Forks, and was finally appointed to Chazy. He was lately succeeded in the last named place by Rev. Michael O'Brien.

Rev. J. T. O'Brien was born in December of 1860 in Ireland, received his classical education at Seton Hall College, and his theological course at Emmittsburgh. He was ordained at St. John's Church, Plattsburgh, in 1884, and after a year's service in Ogdensburg Cathedral was appointed to Chazy. The task before him is not easy or pleasant, but it offers a large opportunity for zeal and perseverance.

DISTRICT OF PLATTSBURGH.

This portion of the diocese lies in the south-east corner of the plain north of the Adirondacks, and in part penetrates into the mountains. Mining, lumbering and farming are the occupations of the people,—hence, although its condition is now fair, it is subject, like Port Henry, to sudden changes of business temperature, not at all agreeable to the poor. The land is very good, and the farmers fairly situated. The Catholic population is French and Irish, with the former largely in the ascendant. The parishes were formed in the following order, the dates indicating the term of each priest's service :—

PLATTSBURGH, 1827, attended by—

Rev. Patrick McGilligan,	1828.
Vacancy,	1832.
Rev. Mr. Rogers,	1835.
Rev. Mr. Raftery, }	
Rev. Mr. Rafferty, }	1836.
Rev. Mr. Burns, }	
Rev. George Drummond,	1839.
Rev. Mr. Rooney,	1854.
Rev. Mr. Kinney,	1856.

Rev. Mr. Cahill,	1860.
Rev. R. J. Maloney,	1879.
Rev. Mr. Normandeau,	1880.
Rev. H. J. Shields,	1881.
Very Rev. Thos. Walsh.	

KEESEVILLE, 1848, attended by—

Rev. Michael McDonnell,	1851.
Rev. B. F. McLaughlin,	1852.
Rev. Jas. Keveny,	1861.
Rev. Philip Keveny,	1863.
Rev. Mr. Carroll,	1866.
Rev. J. J. McDonald,	1869.
Rev. Tobias Glenn,	1880.
Rev. Mr. Conlon,	1881.
Rev. P. J. Devlin.	

PLATTSBURGH (French), 1853—

Oblate Fathers.

KEESEVILLE (French), 1853—

Rev. Mr. Negron,	1856.
Rev. Mr. Renez,	1858.
Rev. Louis Lebarbanchon,	1865.
Rev. Mr. LaMarque,	1865.
Rev. P. J. Legrand,	1869.
Rev. Fabian Barnabé,	1883.
Rev. Damasé Guilbault.	

AU SABLE FORKS, 1868—

Rev. Jas. Smith,	1876.
Rev. H. J. Shields,	1881.
Rev. Mr. Fitzgerald,	1884.
Rev. Denis Nolan.	

REDFORD, 1869—

Rev. N. Z. Lorraine,	1879.
Rev. Mr. Decarie,	1882.
Rev. J. N. Beaudry.	

CADYVILLE, 1872—

Rev. Jas. J. McGowan.

BLACK BROOK, 1881—

Rev. Thos. Carroll,	1882.
Rev. Michael Charbonneau.	

ROGERSFIELD, 1881—

Rev. Mr. Lecomt,	1882.
Rev. F. X. Lachance,	1884.
Rev. Mr. Demers.	

DANNEMORA, 1883—

Rev. Geo. Belanger.

All these parishes are in a flourishing condition, and have good church buildings, residences, and, at Redford and the French parish of Plattsburgh, schools. There are also churches and chapels at Clintonville, Peru, Morrisonville, the Patent, Bloomingdale, and Union Falls. The parishes are, however, far from being in a settled condition, and another decade must pass before the uneasy shifting of parish lines, the paying of debts, assimilating new-comers of poor faith, or none at all, and the work of building schools, are finally done away with. The district is wealthy and populous, and the final results are neither doubtful nor far removed.

PLATTSBURGH.

THE parish of Plattsburgh ranks among the first in the diocese both by reason of its age and by the importance of its position in one of the four reasonably-sized towns within the limits of this border diocese. The town has a pleasant and commanding position on the shores of Cumberland Bay, and in a small way busies itself with sewing-machines, lumber, tourists, and a few other industries. The Saranac River, famous all the world over by its connection with the Adirondack lake of the same name, and with a whipping which the British received on its banks in the war of 1812, runs through the town. The Green Mountains show themselves across the Champlain water, which is here dotted by many islands; there are many handsome private residences, a few respectable hotels, a musical society, and a good sprinkling of cultivated people and energetic lawyers, while the working-people are fairly well-paid and their houses have an air of comfort and thrift about them more agreeable to the soul than the elegance of the dwellings of the rich.



VERY REV. THOMAS WALSH.

All this present prosperity and activity arose with gradual growth from the settlement made on the town-site in 1785 by Zephaniah Platt, after whom the place was named, and his associates. The history of the village is that of a thousand others through the country and is too common and uninteresting for insertion in this book. Plattsburgh became in time the county-seat of an immense district, and drew all the attention centred on the North to itself. It was visited by Catholics long before the enterprising citizens of Poughkeepsie thought of reclaiming its fine acres from the primeval solitude. When the territory was in the possession of one Count De Fredenburgh, in the colonial period, John La Framboise, a Frenchman was his nearest neighbor. How many other scattered Catholics from Canada might have fixed their habitation in the vicinity it is impossible to say. The granting of lands to French Acadian soldiers who fought in the Revolution brought old Father Mignault, of Chambly, to Coopersville to minister to their spiritual necessities. He found a few French families and a straggling Irish soldier in Plattsburgh whither he came frequently as late as 1825, making his abode with the Platt family who were always happy to welcome the old French priest. A clergyman of any sort was a rarity in the North at that period. Whether Mass was said in Plattsburgh by Father Mignault is doubtful. There is no tradition to

that effect anywhere to be found. He visited the town merely to look after the general welfare of the few probably careless Catholics living there, and willingly surrendered the obligation of attending it all to one Father Dorgan, of whose history and fate I could learn nothing, and later to the indefatigable Father O'Callaghan, of Burlington, who seems to have discovered and visited every Catholic family on either shore of Lake Champlain.

In some part of the year 1827 the parish was formally organized by the Rev. Patrick McGilligan. The first Mass ever said in the town was said at the residence of Hugh McGuire, a shoemaker, whose house is still standing on Broad street, but by whom this Mass was said is a mystery which no amount of investigation could solve. In Father McGilligan's time the new congregation hired and furnished a building known as the Red Store in which to hold the Sunday service. This building and its pews still remain, memorable and charming contrast to the elegant edifice in which the Great Sacrifice is now offered. The inducements to settle in the town were not great, and the congregation increased too slowly for any practical work to be undertaken by the pastor. He died in November, 1828, and was buried among his people. Priests succeeded one another with great rapidity in next decade. Mass was said occasionally by

priests from distant parishes who came to instruct and encourage the people while waiting for an established pastor. Father Mannigan remained at one time three months. Finally, in 1832, Father Rogers a newly ordained priest was sent to take permanent charge of the place, and to make every effort to put it on a respectable footing. He was a young, vigorous and earnest man, and infused a new life into the church. Circumstances favored him. A number of Irish families had immigrated from Boston that year where they had saved a good sum of money and settled in Plattsburgh. They invested their money in land, forming what is now known as the Irish settlement, where their descendants are to this day, and where they formed a solid and respectable nucleus for the rising congregation. There was much hard work and self-denial, and slow profits at the beginning, but by spring of the year 1834 Father Rogers was able to purchase of Judge John Palmer a lot on which to erect a church building. The conveyance was made to Hugh McMurray and Edward Kelley, who in turn conveyed it to the trustees of the church some two years later when Father Rogers had departed for other fields of labor. The work of the priest was not confined to the village of Plattsburgh. The working of the mines and the opening of foundries had drawn French and Irish families to Keeseville, Au Sable and Black

Brook, and these Father Rogers frequently visited. The ready money in the hands of the iron workers at Keeseville made them a more enterprising and pushing body than the farmers of Plattsburgh. Father Rogers was enabled to build a good church for them in 1835, and brought old Bishop Dubois from New York to dedicate it. There was little for him to do at Plattsburgh except to confirm and counsel the Catholics and to urge them to greater exertions in their own behalf. Father Rogers departed the same year. He is still living in the diocese of New York a venerable man of seventy-five years, well-remembered by the surviving members of the church he labored for.

Within a half year three priests succeeded one another in the parish, Father Raitery, of whom I could learn nothing beyond his mere name; Father Rafferty, who went to collect for the church through the diocese, was appointed to another parish meanwhile and did not return, and Father Burns, who died in April of 1836 and was buried by the side of Father M'Gilligan. The rapidity with which these gentlemen followed one another left their memory in the minds of existing parishioners very obscure. Rev. George Drummond came from Syracuse on the death of Father Burns and took charge of the parish. In May after his arrival the church was properly incorporated under the name of the First Roman Catholic church of

the town of Plattsburgh, and Patrick Foy, William Eagan, Richard Cullen, Michael Kearney, James Trowlan, John Hogan, Barney McWilliams and Christopher Sherlock were elected trustees, to whom Messrs. McMurray and Kelley made over the lot purchased from Judge Palmer. A church was immediately commenced on it, and during the course of its construction Father Drummond went to Canada to collect the funds which were not to be collected at home for its completion. He was taken ill and died at Quebec in the fall of 1839, where he was buried.

His successor was Father Rooney, whose long administration of fifteen years has left his memory fresh and luxuriant with the people of Plattsburgh. He was a medium-sized, rosy, well-knit and choleric Irishman, of good business abilities, and quite able to hold his own against the tricks of the children of Mammon. He was the first priest whose aggressive nature, united with his long stay in Plattsburgh, enabled the congregation to pass from the state of obscure struggling to a firm and respectable place before the world. He was pastor of all the territory north of the mountains, west of the lake and east of Chateaugay, and his whole time was spent in infusing into the scattered parishes a show of the vigorous life which he brought with him. The church begun by Father Drummond was pushed to completion with a vigor that did not always suit the purses of the parishioners. It was a stone

edifice, stone is cheap and plentiful in Plattsburgh, perfectly square and able to hold four or five hundred persons. It was dedicated solemnly on Sunday the 25th of September 1842, by Archbishop Hughes, who confirmed many hundred children on the same day, and gave one of his magnificent discourses to a crowded congregation of admiring Catholics and curious Protestants. He was entertained at Father Rooney's residence. It was his first and last visit to the northern limits of his vast diocese. His trip along Lake Champlain convinced him of the need of a new see in New York State, and a few years after his return to New York, Albany was made the see of a new diocese with Bishop M'Closkey, the present cardinal, at its head. The edifice which was thus dedicated served the congregation for over thirty years, and was only given up when the new church was finished. Father Rooney employed the next twelve years in removing the debt which he had contracted to complete the church, and in consolidating his parishes. Bishop M'Closkey made Keeseville an independent parish in 1848 with Au Sable and Black Brook for its dependencies, and some months previous also removed from his charge the feeble missions along the lake which he had looked after on occasions. The French Catholics also withdrew from the church in 1853 and under the charge of the Oblate Fathers formed an independent organization. His territory, how-

ever, was still extensive, and the constantly increasing immigration soon made up in part for what the parish had lost. A parish residence was bought, the cemetery and the church improved. Bishop M'Closkey visited the place in 1850. He removed Father Rooney to Albany in 1854. The good priest was then well advanced in years, and did little ministerial work from that time till his death. He left his entire property to the church with a special bequest for Plattsburgh, where his memory is held to this hour in benediction. The work which he accomplished was decidedly beneficial to the advancement of the faith in the North. It was, as much as such work can be, largely personal. The priest was popular not only with his people but with his Protestant neighbors, who could appreciate his business skill and natural shrewdness, his courtesy, his learning and his devotion to duty, if not his religious belief.

The baptismal records for the years from 1839 to 1847 show 1013 births as the Catholic quota for all the parishes attached to Plattsburgh. The times were good, and the settlers making money, so that the birth-rate stood high, and as capital and immigrants flowed into the mining region together, Plattsburgh began to assume an importance which no one had ever dreamed of. Father Kinney succeeded Father Rooney, and after a stay of two years was in turn followed by Father Cahill, who made way for an Oblate missionary, Rev. Richard

J. Maloney, in May, 1860. The six years covered by the two first-named priests were uneventful in parish history. It remained for Father Maloney to give to the history of the parish a completion and perfection which does not belong to any other in our diocese, and to cast upon it a glory which shall not fade easily.

It was foreseen at the time Father Maloney took charge of the parish, that at an early date the district embraced by the diocese of Ogdensburg would be cut off from Albany and formed into an episcopal see. It was supposed that Plattsburgh would be its seat. Father Maloney, under that impression, determined to erect a church structure which would be worthy of the name of cathedral. In 1867, the lots fronting on Margaret, Broad, and Oak streets, were bought, and on the first day of July, 1868, the corner-stone of the new church was laid by Bishop Conroy. On the 27th of May, 1869, the church was re-incorporated under the new act of 1863, with the title of St. John the Baptist, and the lay trustees appointed were Bernard McKeever and Patrick Delaney. In the fall of 1871 the roof of the church was finished, and in the winter of 1874 it was used by the congregation for the offering of the Divine sacrifice. Bishop Wadhams came from Ogdensburg to dedicate it in August, 1875, and was assisted by Bishop Goesbriand of Burlington. The building was erected, but the object of its size and grandeur

had not been attained. The see of the new bishopric was placed in Ogdensburg.

It is the most imposing edifice in Northern New York, cruciform in shape, built entirely of stone, 201 feet long, and in the transept 84 feet wide, 90 feet high. It is Father Maloney's monument, and is really a stone history of Plattsburgh in Catholicity. The parishioners dug the foundations, hauled the stone from the quarries, and the timbers from the mills, gave their day's labor to it, their time and thought, as well as their money, and have lately relieved it, in great part, of its heavy burden of debt.

Father Maloney departed from Plattsburgh in 1879, and was followed in succession by Father Normandeau of Brushton, and Father Shields of Troy Seminary, now dead. The present incumbent, Very Rev. Thos. Walsh, was appointed to the charge of the parish in 1881. He was born in Ireland in 1842, where he made his classical course. He studied theology in Troy Seminary, and was ordained priest in 1868, serving as curate for one year at St. Mary's, Oswego, and St. John's, Albany. In 1869 he succeeded Father De Luca, as pastor of Hogansburg, where he remained nearly nine years, building there an elegant and tasteful church at a cost of \$18,000. During Bishop Wadhams' absence in Rome he acted as administrator of the diocese. In 1878 he was sent to the mission of Watertown. In 1879 he was appointed

vicar-general of the diocese, with temporary residence in Ogdensburg, and was finally placed in charge of Plattsburgh. During his administration the debt of the church has been reduced \$11,000, a house and lot has been bought and fitted up as a parochial residence, and within a short period the debts remaining will have disappeared, and the energies of the parish will pass into healthier channels than mere debt-paying.

Plattsburgh Catholics number twelve or fifteen hundred, exclusive of the French, and though a somewhat cautious and shrewd people, have a strong faith, and observe their religious duties faithfully. Without much enthusiasm they are capable of doing great things, as the building of their church bears witness, and of making great sacrifices; it remains to be seen if they have succeeded in transmitting their virtues to their children.

KEESEVILLE.

THE tourist who wishes to visit the wonders of the famous Au Sable chasm, leaves the cars at Port Kent, and mounts, by easy degrees, over a fair mountain road to the chasm, five miles distant. The higher he goes the wider and more astonishing the view which expands behind him. The blue outlines of the Vermont mountains, thirty miles of blue Champlain water, numerous islands, the spires of Plattsburgh, the broad plain which sweeps northward from the base of the Adirondacks, gradually unfold their beauties to the eye, until at the top of the ascent the rapids of the Au Sable and the white mist of the falls appear below, and the descent into the river valley shuts off the wonderful vista. Crossing the Au Sable and following the road along the river—a hard, shady, delightful road—the village itself comes into view,—a hilly, thrifty, comfortable town, set upon opposite hills, with the river running like a racer through a deep rift in the earth eighty feet below. There are all sorts of manufactories, pretentious streets, fine residences, solid poor men's



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dwellings and the other health commonplaces of a well-to-do town. The Adirondacks glower on it. Through a break in the hills old Whitefawn shows his snowy front to the villagers. At the very summit of the town stands the church which Father Rogers built a half century ago, and across the river in a similar position, another belonging to the French Canadians.

Sixty-four years ago Hugh McGill and his family arrived in Keeseville from Canada with a ten-year-old daughter, now Mrs. McKeever, who lived to give to the writer of this book the chief facts in the history of the Keeseville church. A few log-huts, a store, a mill and a dam, were then the advance guard of civilization. Father Mignault and Father Dorgan paid the place a casual visit, for there was but one Catholic family there, John Keenan and his children, who have lived to see the things done by this generation. Father Callaghan said the first Mass in the house of Hugh McCarthy in 1825—omnipresent Father O'Callaghan; baptized the infants and the neglected elder children, taught them their catechism, prepared them for the sacraments, married the unmarried, and the legally-married, who had not patience to wait for the priest, and revived the faith generally among the venturesome people of that period. After him the mission was attended by the priests who came in succession to Plattsburgh—by Fathers McGilligan, Rogers, Raftery, Rafferty,

Burns, Drummond and Rooney, under whose administration it had advanced to that degree of strength as to permit of its being formed into an independent parish.

Previous to Father Rogers' time Mass had been said in private houses, mostly at the residence of a Mr. Sheridan, and still later in a schoolhouse, which is still standing, near the present church. In fourteen years time, however, Keeseville had made some strides towards prosperity, and had received its share of accidental immigration. The town had considerable ambition, and its Catholic population was more pushing, and better supplied with ready money than their Plattsburgh neighbors. Indeed the priests of the mission would have much preferred steady residence there, but that it lay so far out of the line of regular travel and from the centre of their extensive territory. It offered a fair field for Father Rogers' exertions, and he commenced the erection of a church in the spring of 1835. It was the first building of the kind in Keeseville. The sects had slight foothold in the village as yet, and their adherents were scattered and poor. The congregation took hold of the work in a purely personal fashion. Money was not wanting, but time, and labor, and lumber, were given as well. The parishioners dug the foundation, cut and hauled the lumber, assisted the masons, carpenters, and painters, and had the satisfaction of seeing the building dedicated before

the summer was ended. Father Rogers brought old Bishop Dubois from New York to perform the ceremony. It was a grand occasion for the primitive church. The Catholics for miles around came to the village, pouring in from the neighboring towns, and travelling from remote recesses of the mountains to witness, many of them for the first time, a Mass and a public ceremony. The old white-haired bishop preached, baptized, confirmed, healed old wounds and serious differences, blessed illegal alliances, and absolved the excommunicated, during his brief stay. It was really a new impulse of grace communicated to the church, and was felt for years afterward. Later the finishing touches were put to the sacred building. Each priest has added to, or improved it in one way or another, until it now presents a creditable appearance, standing on the high hill above the town, with the graveyard at one side, and the wild Saranac rushing at its feet.

In 1848 Keeseville with Au Sable and Peru were formed into a parish separate from Plattsburgh. Father MacDonnell, who still enjoys in that neighborhood the reputation of being the most polished orator known to the people, was placed in charge of it,—a tall, portly, fine-looking man with a high temper and a lovable disposition that made him many friends. He left the parish in the summer of 1851, and died afterwards in the West Indies whither he had gone for his health.

Father B. F. McLoughlin succeeded to the parish, and remained until 1852. He is still living, the hale, portly, venerable pastor of Cortland in the Albany diocese.

Father James Keveny took charge of the parish for the next nine years, and his brother Philip succeeding him remained there until the spring of 1863. The former was one of the patriarchs of the North, and has identified his name with the history of Catholicity in this and the Albany diocese. He built the old and new churches at Au Sable. Both brothers, most estimable men, are since dead, Father James having been pastor of St. Francis in Troy and Father Philip pastor of Amsterdam.

Father William Carroll had charge of the parish from 1863 to 1869. He died lately in Troy. Father John MacDonnell, who died a few years ago at Potsdam, succeeded him and remained in the parish until 1869. During his term a lady who had become a convert presented to the Catholics of Clintonville, an out-mission of Keeseville, a deserted Methodist church which she bought and fitted up for their use. It stands on the Au Sable road, in the heart of a mining district, a plain wooden edifice so high above the village as to be visible for many miles. The sound of its bell on a summer morning is the most charming memory a visitor can take away from the valley of the Au Sable.

Father MacDonnell was succeeded in 1869 by the

Rev. Tobias Glenn who owns the distinction of a long residence in Keeseville as pastor. Up to this time the northern district was but the training-ground of young priests. Its Catholic population was poor, scattered, and floating to some extent, and there seemed little prospect of its ever rivaling or even approaching the prosperity of the south. In consequence the south drew to it the men of age and ability, priests were changed frequently, no sooner becoming acquainted with their flock than compelled to leave them. The faith in the more remote missions suffered naturally from an inevitable misfortune. Father Glenn however remained in the parish for eleven years, and left it in 1880 only to undertake a task of immense importance and great difficulties. (See the history of Watertown parish). He raised Keeseville to a higher standard than that which it had followed, and probably brought it to its highest possible growth under the circumstances. For the old parishes of the diocese are now almost stationary. They have the fixity and maturity of English country villages, and after a certain degree of perfection has been reached refuse to be polished further without wearing. He was succeeded by Father Conlan who died the next year, when Father James Devlin, the present incumbent became pastor. *p. James*

Father Devlin was born in Ireland in 1856, made his collegiate course in Derry, and studied

theology in the Troy Seminary where he was ordained in 1879. He was curate at Ogdensburg for a time, and parish priest of Rouse's Point later ; from which place he departed to take charge of the mission at Keeseville. His work there is the ordinary routine work of an Adirondack priest, its roughest feature being the long rides on the mountain roads, which must be taken winter and summer, and are certain to wear out the toughest constitution. His parish contains about two hundred families, all Irish and of Irish descent ; a good, simple people, comfortably provided with a share of the world's goods, and proud of their fifty years of Catholic history. The parish has been visited once by Bishop Dubois, once by Bishop Hughes, twice by Bishop M'Closkey, once by Bishop Conroy and three times by Bishop Wadhams.

PLATTSBURGH—(*French*).

IN 1853 the French Canadian Catholics separated from the Irish congregation, having attained to numbers which made special superintendence by a priest speaking their own language a necessity. Bishop M'Closkey gave to the Oblate Fathers the charge of the mission which then comprised all the territory now embraced in the independent missions of Redford, Black Brook, Dannemora, Cadyville, Rogersfield, Morrisonville and Rand's Hill.

Revs. John P. Bernard and Claude Sallaz were sent in August of 1853 to organize the new parish. It was without a church or any place of public worship. Mass was said in a hall leased for a period, while priests and people were earnestly engaged in the work of church building. On the 5th of September, 1853, Father Bernard, in presence of the trustees D. Laforce, F. Davis, Jos. Fontaine, Louis Chauvin, and Z. Jourdonnais and a great crowd of citizens, broke ground on the spot where the foundations of St. Peter's were to be laid. The entire Catholic body, en-

couraged by the burning words and shining example of their pastor, made prodigious sacrifices. The people were for the most part poor, and help was sought outside the parish, particularly in Canada. The work was vigorously pushed, and after two years of struggle the building, a serviceable and comely structure 167 feet long, 64 wide and 58 high, was completed. The first Mass was said in the sacristy in February of 1855, and the church was dedicated under the patronage of St. Peter by Bishop Guigues of Ottawa on the 29th of June of the same year. The celebration was made notable by the presence of the venerable pastor of Chambly, Canada, M. Mignault, who for a quarter of a century ministered to the Catholics of the Champlain district, and who lived to see many prosperous parishes scattered through the territory which he had often traversed when it was a mere wilderness.

Plattsburgh is the capital of Clinton County, and Clinton County is the seat of a large Canadian population, which is gradually rising to a state of sober and lasting influence and prosperity. It was natural that the congregation of St. Peter's should increase and flourish under the providence of God. The church, once finished and paid for, was by little and little tastefully decorated; stained glass windows were put in, with choir stalls, an organ, a beautiful pulpit, and an elegant

altar. The population increased naturally and by immigration as only French-Canadians can. There are now in the parish 630 families, representing some 3500 souls. In each year there are over 1700 communions, 250 baptisms, 50 marriages, 75 burials, 100 children prepared for first communion. Then societies are attached to the church, and the Sunday-school is regularly attended. A fine school, under the charge of the Gray Nuns of Ottawa, who also teach three hundred children in the public primaries, was erected opposite the church a few years ago.

The priests under whose charge the difficult work of reorganizing the Canadians has been conducted were, besides the two mentioned above, Rev. Fathers Garin, Cauvin, Thénier, Mourier, Bournigalle, Lauzon, Trudeau, Gaudet, Lebret, Peltier, and Medieville, the last named of whom died recently in Montreal. The present pastor in Plattsburgh is Father Amyot.

The parish has had its trials, some of them severe enough, and has been tried severely by the indifference and malicious opposition of vicious brethren who have forgotten the practice of their faith; but at this moment it enjoys the full measure of complete success, and is beginning to experience that repose of perfect order and discipline which cannot but increase under the happy circumstances surrounding the French Catholics of Plattsburgh.

KEESEVILLE—(*French Church*).

UNTIL the 23rd of October, 1853, the French Canadians of Keeseville mingled with the Irish congregation. When Bishop M'Closkey gave to the Oblates the charge of the French in the Southern part of Clinton County, these energetic missionaries lost no time in establishing parishes in the important centres. Under their direction and management the new Canadian congregation was formed in Keeseville, and a church was bought from the Presbyterians to be converted to Catholic uses. Previous to the coming of the Oblates, a French missionary, Father Petit, visited the Canadians in 1828, and Father Mignault also attended them up to the time when the church was built at Keeseville.

As soon as they were formed into a separate congregation the Canadians showed commendable zeal in assisting the Oblate fathers. A bell was bought and placed in the town, and Father Reniz felt justified in starting a boarding-school for Catholic boys. Perhaps the time was ill-chosen or the management inefficient, but the school

broke up after a brief existence and has never been renewed. The pastors of the church succeeded one another in the following order.

Father Negron until 1856, who bought the church and began the work of building up the congregation.

Father Reniz until 1858, who founded the boarding-school.

Father Lebarbanchon until 1865.

Father La Marque during the same year.

Father J. B. Legrand until 1869.

Father Fabian Barnabé until 1883.

Father Guilbault until the present writing.

Each of these priests in his own way did honor to the new parish and assisted more or less in its gradual improvement. Debts were paid, church property added to, the neglectful and the bad slowly won back to the fervor of childhood; the Canadians little by little climbed up from the dull level of indifference, ignorance, and poverty to a position of physical and spiritual comfort. It was reserved for Father Fabian Barnabé in his long service of fourteen years to leave the deepest impression upon the people and to do more for them than can easily be done again.

Father Barnabé was a Canadian, of stern yet charitable disposition, exceedingly sensitive, and of lofty ideas of personal honor. His piety, charity, and devotion to duty were so well known that his brother priests and his fiery people were

alike impressed by them, and regarded him with the deepest respect and affection. In the face of many difficulties he worked bravely, continuously and cheerfully, undisturbed by the tortures of ill-health or the ingratitude of the people, or the failure of most cherished plans. It is but little to say that he bought the parochial residence, improved the church property, and left it free of debt for his successor. Material improvements were the feeblest part of his good work. He brought his people into the practice of sobriety, and of all the Catholic duties. He formed numerous and successful societies among them, and taught them habits of thrift and virtue. The sick and the sinful were his special care, and out of his tenderness for them sprang a wonderful success in dealing with them. In fact Father Barnabé lost his health by his great attention to the wants of his people, and died too soon for the glory of the church in the north. He was buried amid the sorrow of the entire diocese. A distinguished concourse of priests and Keeseville citizens headed by the bishop paid the last honor to his remains, and his memory will long be in benediction among those who knew him.

He was succeeded by Father Guilbault the present pastor, who was born in 1862 at L'Assomption, Canada, made his entire course of studies at the college in his native town, and

was ordained there in 1881. After serving as curate at Ogdensburg and Fort Covington he was appointed to Keeseville in 1883.

The work at Keeseville after Father Barnabé's management he found pleasant and easy. A new church was built at Peru for the benefit of Catholics in that neighborhood. There are in the parish over four hundred families numbering two thousand souls and affording an average of fourteen hundred communicants. Nearly three-fourths of the families own their own property, and are situated in comfort, and it will not be long until a Catholic school lends its aid in cementing the faith which so many good men under adverse circumstances labored to increase and perfect.

AU SABLE FORKS.

THIS village lies, like an egg in the nest, in the very heart of the Adirondacks, on the route to the Lake region. Every week there passes through the village the famous stage-coach which carries tourists from Saranac and St. Regis to the railroad depot, a long but picturesque journey of thirty or forty miles into the recesses of the mountains. The village is built on both sides of the Au Sable river—here little more than a mountain torrent—and straggles hither and thither in a clumsy, irregular, crowded fashion wherever the close overhanging hills would give a house a foothold. The opening of the iron mines drew hither the Irish and French as far back as 1830, and they were visited occasionally by the priests who had charge of Plattsburgh; but tradition gives it that Father Rooney, in 1840, was the first priest who said Mass there and in Black Brook, and who found a sufficient number of families in the place to give hopes of its present independent position. Father MacDonnell bought ground for a church in 1848 shortly after his arrival in Keeseville, and

Father James Keveny in the summer of 1854 built a stone church of fair dimensions and neat appearance. It was washed away by a freshet the next year, in which many persons were drowned, but the energetic priest and his congregation repaired the loss that very year, and were housed in the present church building before the winter closed in. The earliest residents in the place were James Quirk, James Kelly, Mr. Lynch and Matthew Dwyer, and among the trustees we find in the earliest records the names of James Bracken, Bernard Riley, Hugh M'Carthy, and James Lalor.

In 1868 Au Sable was made an independent parish with the Rev. James Smith as pastor. A great number of families, French and Irish, had been drawn to the place by a boom in the iron industry, and made a resident priest a necessity. Father Smith remained eight years, and was afterwards removed to Brasher. He was succeeded by Rev. Hugh Shields, a talented Louvain graduate, for some time a professor in Troy Seminary, and a remarkably eloquent speaker. Father Shields, with an interruption of a few months in the winter of 1880, was connected with the parish until January of 1881, when he died somewhat suddenly after a brief illness. His successor was Father Fitzgerald, who was again succeeded in 1884 by Rev. Dennis Nolan the present pastor.

Father Nolan was born in Ireland in 1857, made part of his classics there and part in America at St.



REV. DENIS NOLAN.

Michael's college, Toronto ; studied his theology at Troy and was there ordained on the Christmas of 1881. He has been pastor of Fort Covington, and chancellor of the diocese previous to his present appointment. The duties imposed upon him are not numerous, nor burdensome ; but circumstances require of him much patience and tact in dealing with a population as unsettled as the ocean. The iron-works rise and decline with painful regularity, and the people come and go accordingly, so that work is always beginning and it is difficult to give to parochial labor stability or to measure a work by results, There are two hundred families in the parish, of which twenty-five are farmers, the rest being iron-workers ; this number may be suddenly augmented if at any time the iron trade should become prosperous. The church at Au Sable is remarkable for its neatness and taste, and it is worth a visitor's time to hear the children sing at the high mass on Sunday. Like the sound of the bell five miles below at Clintonville the visitor carries away no prettier memory of Au Sable than the voices of the children on a Sunday afternoon beating the clear mountain air with the solemn measures of the *Tonus Peregrinus*.

REDFORD.

THIS place is one of a range of mining villages which lie around Lyon mountain looking down on the fertile valley of Champlain. It is built among the untouched stumps of the primeval wilderness, and is sadly disfigured by the mining refuse cast out of the bowels of the earth. As early as 1821 a few families found their way into this wilderness headed by the agent of a lumber company, John S. Foster, who built a saw-mill and grist-mill, and later a glass manufactory which enjoyed a precarious existence until 1852.

In 1847 a Canadian, Pierre Tremblay, discovered the iron mines which capitalists worked afterwards and in this way brought population and prosperity to Redford. Previously Father Rogers of Plattsburgh visited the Irish and French families resident there, and said Mass for them. They numbered about forty families. From that time until the Oblates took charge of the Canadians of the district Redford was attended by the priests of St. John's church.

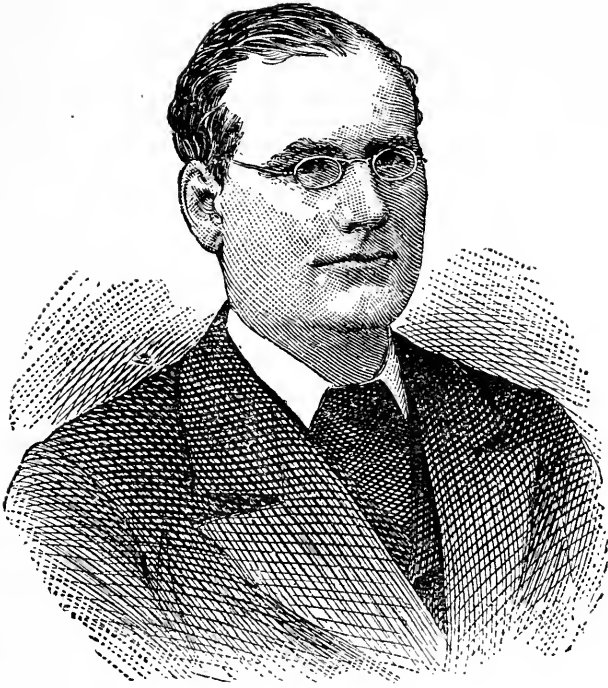
In 1853 the mission passed into the hands of the

Oblates. Father Sallaz found but sixty families in the place, and built for them a small chapel which serves to-day as the sacristy of the new church; but the mines being now in full blast the population so rapidly increased that in the next year, July 10th, 1854, he laid the corner-stone of a spacious and elegant structure which was ready for service a year later. From sixty families the population jumped very suddenly to something over six hundred, of which all but eighty are Canadians, and work for the most part in the mines.

The Oblates attended the mission until 1869, when the Rev. N. Z. Lorraine was named by the Bishop of Albany the first resident pastor, a position which he held for ten years and resigned to return to his own diocese of Montreal. A few years later he was made bishop and vicar-apostolic of Pontiac in Canada.

He was succeeded in Redford by Father Decarie of the parish of St. Henri of the Tanneries, Montreal, who remained until 1882, and began the construction of a magnificent convent, which, under the care of the Franciscan Sisters, has progressed encouragingly to this day.

Father J. N. Beaudry succeeded him, and is the present pastor. He was born in Canada in 1848, made his classical studies at St. Marie de Monnoir, his philosophy and theology partly at the same place and partly in Montreal, and was or-



REV. F. N. BEAUDRY.

dained in 1873 by Bishop LaRocque of St. Hyacinthe. For five years he was director of the college of St. Marie de Monnoir, was appointed to Coopersville in 1878, to Mooer's Forks in 1881, and finally to Redford in 1882. In every place he has distinguished himself as a priest of exceptional ability, and the work confided to him has been carried on in a way that has won the admiration of his superiors and the respect and affection of his people. In the mining wilderness he finds many and severe labors, and suffers, as do his brethren, from the tepidity of his people; but the influence of a good school, ably conducted under his management, and of perfect Christian organization, will, it is certain, soon do away with lukewarmness in the service of God.

CADYVILLE.

THIS village lies a few miles to the West of Plattsburgh and is the centre of an industrious and hard-working farming community. Along with a district called the Patent it forms the parish of Cadyville. The farming-land lying among the rough foot-hills of the Adirondacks is not always the most fertile nor easily cultivated. Catholics found their way here with the emigrants of 1825, and always attended the church at Plattsburgh, whose priests up to the time of Father Maloney had charge of them. The first settlers in the Cadyville district were John Sullivan, John Judge, Eugene and Patrick Corrigan, Edward Reilly, John and Edward Ledwith, James Ryan, Philip Butler, Dennis Farrell, and Eugene Sullivan; in the Patent, James McGinty, Philip Bernard, Owen and James Fitzpatrick, Thomas Murray, Thomas Dolan, William Quinn, and Michael Morgan.

As early as 1830 Mass was celebrated in the house of Mr. McGinty by the priests who occasionally stopped in Plattsburgh, probably by Father McGilligan or his successor, but until the coming of indefatigable Father Rooney nothing was done towards organization. In 1840 he built a church at the Patent which enjoys the singular



REV. JAMES M'GOWAN.

distinction (in the North) of having been dedicated by Archbishop Hughes. St. James's church at Cadyville was also begun by him at nearly the same time and completed by Father Maloney.

The three districts of Dannemora, Cadyville, and the Patent were in 1872 formed into an independent parish and placed under the charge of Rev. James J. McGowan. Father McGowan built a stone sacristy to Cadyville church, put in new pews, and completed the decorations, besides adding to the comfort and beauty of the parochial residence by many additions and improvements.

In 1881 Dannemora was made an independent parish. The united districts of Cadyville and the Patent number one hundred families of good faith and simple, honest character. There are three hundred annual communions. Bishop Wadhams administered confirmation several times, and the parish has been visited by Bishops Hughes, M'Closkey, and Conroy.

Rev. James J. McGowan was born in Ireland on October 28, 1830. He made his preparatory studies at Mt. Mellery, Ireland, and the Irish college, Paris, and his theological course at Ottawa, Canada, being ordained in May, 1866. He was first appointed to Papineauville in Lower Canada, finally adopted by Bishop Wadhams and appointed to Cadyville, where he is much honored and respected by his people, for his piety and devotedness.

BLACK BROOK.

THIS is the title given to a mission embracing the three villages of Black Brook, Union Falls, and Bloomingdale, which lie among the Adirondacks, and are the most remote mountain parishes of the diocese. Their history is in part separable, but inasmuch as they all belonged at one time to Keeseville, and later to Au Sable Forks, it is considered advisable to treat them as one parish.

The first Catholic settlers pushed their way into the wilderness along with the stragglers who, as early as 1828, began to wander from Canada into the southern boundaries of the St. Lawrence. It is but a score of miles from Black Brook to Keeseville, where, as early as 1820, a few Irish and French had settled; it was easy for the adventurous to reach it. Some good farming land lay around Union Falls, and tanneries provided work for the day-laborer.

The first Catholics attended Mass in Keeseville. They were few in number. All the priests who had at various times officiated in Plattsburgh and Keeseville, from Father Gilligan down to the division of the Plattsburgh parish, visited them on rare occasions; and mention is made of a Father



REV. MICHEL CHARBONNEAU.

Petit having gone from Chazy to Keeseville as early as 1829.

While the mission was attached to Keeseville it had grown to such a size as warranted Father James Keveny in the attempt to build a church at Union Falls. It was finished in 1854, and blessed under the title of St. Rose of Lima. For twenty years it served as the house of worship for all that country, until increasing population brought other churches into existence.

During the government of Au Sable parish by the Rev. James Smith, Black Brook had become a place of unusual importance, and he built a church there in 1875, capable of holding 400 persons. Father Scanlan fitted it out with pews and an organ, painted the building and placed an altar in the sanctuary.

The mission became for the first time a really independent parish upon the appointment of Rev. Thomas Carroll of the diocese of Montreal to the charge of Black Brook and its outside missions in 1881. He was pastor a little over one year. During that time he had the church neatly frescoed, adorned with handsome statues, and provided with a new altar, a chalice, an ostensorium, and necessary articles of church furniture. He also built a parochial residence. His people generously assisted him in all his undertakings, and much regretted the illness which forced him to return home, where he died shortly after.

Father Michael Charbonneau, the present pas-

tor, succeeded him in 1882. He was born at St. Benoit, Lower Canada, 1848; made his classical studies in the colleges of St. Thérèse and St. Mary's (Montreal); his philosophy and theology at the seminary of St. Thérèse. Bishop Fabre ordained him in 1877, and sent him to serve on the Manitoba missions, where his experience with the Orangemen nicely illustrates the barbarism and bigotry of that order in the Dominion of Canada. One morning as he was going out to say Mass, seven or eight Orangemen abruptly entered the house and threw themselves upon him. He was beaten to the ground with the butt end of a revolver, and dragged into the open air and across the fields, a long distance by the heels; while those who followed struck at him with sticks and revolvers, jumped on him and kicked him, and otherwise ill-used him, until a wagon was reached, and he was conveyed to the Orange village. The thermometer was thirty degrees below zero, and he was clothed in nothing heavier than a cassock. He was thrown into a lonely room at the hotel, without food or fire, his body bruised, his features disfigured by wounds and clotted blood. A tender-hearted woman dressed his wounds and rendered him what assistance she dared, while the Orangemen in the village gathered around the window of his prison and hurled insults at the victim they feared but longed to kill outright. Apprehensive of consequences the leading citizens let him go in the evening. He staggered on foot

the five miles of distance, and for days lay in delirium and at the point of death. For six weeks he was confined to his house, and on recovery his health was too shattered to endure mission life in Manitoba longer. The authorities never troubled themselves over the outrage, and the Catholics very foolishly allowed the matter to rest.

Father Charbonneau returned to Montreal and was appointed successively to Redford and Keeseville in this diocese as assistant, and finally made parish priest of Black Brook.

The debt on the church on his arrival amounted \$2,100, while the revenues were not sufficient to carry it, and at the same time pay current expenses. Amid some clamor the pew-rent was increased, and a fixed annual subscription placed upon the heads of families, a proceeding which placed the parish out of difficulty at once.

Father Smith, in 1875, began a church at Bloomingdale, which, for want of means, was discontinued. Father Charbonneau met with better success. He built a small chapel 40 x 27, and on the day of its dedication gave their first communion to thirteen children.

At Black Brook there are 123 families of Canadian blood; and of Irish, 22; all animated with fair religious dispositions. Two flourishing societies of the Rosary and Apostleship of Prayer number 400 members, and do much good.

At Union Falls there are 63 families, all Irish, nearly all farmers; and of the 393 souls among

them, 300 are regular communicants. The present pastor has placed their church in excellent condition.

Bloomington has 20 Canadian and 15 Irish families; but has been almost destroyed as a parish by the great number and fatal results of mixed marriages.

The distance between the last-named place and Black Brook is twenty-two miles, but the limits of Father Charbonneau's jurisdiction are practically unknown. He may be called at any moment to ride fifty miles into the mountain recesses to minister to the necessities of dying Catholics. These solitudes are inhabited in the most unexpected places by venturesome and careless Catholics. The severe and lengthy winters, the miserable roads of spring and summer make life and labor as trying as endurance permits. Yet the faith thrives, and the faithful priest holds aloft its banner with a steady arm and unfailing courage.

ROGERSFIELD.

THIS congregation has had but a brief existence, having been cut off from the parish of Redford in 1881. Previously it was attended by the priests of Redford, Monseigneur Lorraine being the first to say Mass for the inhabitants when the

houses in the village did not number a round dozen. Father Decaries built the church there when the opening of the mines brought to the place an army of French Canadians, of whom there are now three hundred families together with one hundred of Irish extraction.

The first resident pastor was Father Lecomte, who remained but one year and was succeeded by Father Lachance now of Mooer's Forks. After making extensive improvements on the church property Father Lachance was replaced by Father Demers the present pastor. The population is engaged in the mines principally; and the parish has no farmers, as the Iron Company owns the whole territory. There is as yet no school, much as the district needs it; but the place being new will in time awaken to the necessity of introducing that potent influence.

Rogersfield is the city of a day, having sprung from nothing to the second place in the list of Clinton County villages. It takes rank after Plattsburgh, and so long as the mines hold out will continue to increase in population and importance. Connected with it are a few out-missions known as the Junction, Settlement 81, and Bradley's Pond, remote and impossible places where seekers after wealth scrape and dig in perennial obscurity.

Rev. L. B. Demers was born near Quebec in 1838, and made his entire course of studies with the Lazanist congregation. He was ordained in

1859, and, after serving in various places throughout the United States, attached himself to the diocese of Ogdensburg and was finally appointed to Rogersfield.

DANNEMORA.

THIS mission contains within its limits the famous state prison, and formed for sixteen years a part of the French parish of Plattsburgh. The first Mass was said there in 1854, in the house of Leon Ledoux, by the Oblate Father E. Cauvin, in order to give the people of the district better facilities for making their Easter duty. Fathers Bernard and Sallaz gave a mission at the house of Oliver Patenaude in December, 1855, and again in 1856 in the house of Peter Kernan; all the religious attention which the Catholics of the district received for the first few years of their corporate existence.

From 1856 they were regularly visited once a month, and Mass was said chiefly in the upper part of a wheelwright's shop belonging to J. B. Riel, and later in the log boarding-house of Oliver Patenaude. Here on the first Sunday of August, 1858, after the Mass, it was seriously proposed to build a church to the honor of God, sufficiently large to hold the slowly increasing congregation.

Land for church and cemetery was obtained both by gift and direct purchase; a building of suitable size was put up, and in January of 1859 Mass was said for the first time in a chapel not very large, but able to accommodate the congregation. It was blessed under the title of St. Joseph.

Before the next winter it was enlarged some fifteen feet in order to provide a small sanctuary and vestry, and a bell was purchased and placed in the tower, ringing out the Angelus on the mountain solitude for the first time on New Year's day of 1860. The Jubilee of 1861 demonstrated the necessity of a larger church to hold the rapidly increasing population. In that year Bishop M'Closkey visited the parish and administered confirmation to a large number of persons. He urged the people very strongly to begin a new and more commodious church, and in accordance with his wishes the present structure 52 x 42 was built and dedicated in June, 1862, by Bishop Guigues of Ottawa, in presence of a great concourse of priests and people. One-half of the old church forms the sanctuary of the new, and the other half the sacristy. Until 1869 the Oblate Fathers faithfully served the parish in the order in which their names appear in the history of St. Peter's, Plattsburgh.

In that year, Bishop Cónroy of Albany, appointed Father Lorraine pastor of Redford, Dannemora and other small missions in the neighborhood. He was presented to the congregation by Father Sallaz, who announced with much feeling

that the care of the Oblates for that mission, which had lasted over sixteen years, would now cease. He confided them to the tender heart of the new pastor. Dannemora was attached to Redford until 1872, when it was united to Cadyville and placed in charge of Rev. J. McGowan, who remained its pastor until 1881. In that year it was again attached to Redford. Father Decaries made a complete change in the interior of the church while he had charge of it. The old seats, given to unexpected tumbling in the middle of the Mass, were replaced by elegant pews; and three altars, surmounted by three beautiful statues, placed within the church.

The mission now numbered two hundred families—142 Canadians and 58 Irish—all animated by the very best dispositions, and Bishop Wadhams felt justified in making of it an independent parish. In May, 1883, Rev. George Belanger was appointed first parish priest. He was born in 1849 at St. Cuthbert, Canada, made his entire course of studies at Joliette college, where he was ordained by Bishop Fabre in 1877, and taught moral and dogmatic theology for a number of years. After serving as assistant at Joliette and Redford for two years he was appointed to Dannemora in 1883.

PART V.

DISTRICT OF HOGANSBURGH.

THE fertile lowland of the St. Lawrence and a ridge of wild territory east and west of Malone are embraced in this district. It is watered by by numerous Adirondack rivers, and is perhaps the most flourishing and the most Catholic portion of the diocese. Farming, lumbering, and hop-raising are the chief occupations of the people, who are a simple, kindly, well-housed, and well-educated body, strong in the faith, with certain exceptions, and only needing a continual spurring to accomplish great things. The parishes were formed in the following order :—

HOGANSBURGH, 1836.

Attended by	Rev. John McNulty,	1840
	Vacancy,	1843
	Rev. Jas. Keveny,	1851
	Rev. Thos. Keveny,	1855
	Rev. Maurice Sheehan,	1859
	Rev. F. McGiin,	1862
	Rev. Mr. De Luca,	1869
Very	Rev. Thos. Walsh,	1878
	Rev. Thos. Walsh;	1879
	Rev. M. J. Brown.	

MALONE, 1849.

Attended by Rev. Bernard M'Cabe,	1858
Rev. A. Thaves,	1862
Rev. F. Van Compenhondt,	1867
Rev. J. J. Sherry,	1877
Rev. Wm. Rossiter.	

BRASHER, 1860.

Rev. M. McDermott,	1870
Rev. M. Mullany,	1871
Rev. John O'Haire,	1872
Rev. Jas. Scanlan,	1876
Rev. Jas. Smith,	1883
Rev. Wm. Nyhan,	

CHATEAUGAY, 1863.

Rev. E. M. DePauw,	
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MALONE (French), 1868.

Rev. J. B. Legrand,	1883
Rev. Mr. Blanchard,	

FORT COVINGTON, 1869.

Rev. M. C. Stanton,	1873
Rev. Thos. McNally,	1881
Rev. Denis Nolan,	1883
Rev. Chas. J. McMorro.	

BRUSHTON, 1870.

Rev. D. A. Archambeault,	1873
Rev. P. J. Ryan,	1876
Rev. Mr. Normandeau.	

MASSENA, 1871.

Rev. Edmond Walsh,	1872
Rev. Mr. Brennan,	1878
Rev. Mr. Kelleher.	

TROUT RIVER, 1870.

Rev. Denis G. O'Keefe,	1871
Rev. P. H. Ryan,	1873
Rev. C. F. Turgeon.	

CHERUBUSCO, 1876.

Rev. Mr. O'Rourke,	1878
Rev. Mr. Conlon,	1880
Rev. J. P. Murphy.	

CONSTABLE, 1883.

Rev. J. J. Sherry.

ST. REGIS FALLS, 1884.

Rev. Mr. Ouellette,

ST. REGIS, 1760.

Rev. Anthony Gordon, S. J.,	1785
Vacancy,	
Rev. Roderic McDonnell,	1806
Rev. Mr. Rinfret,	1807
Rev. J. B. Roupe,	1813
Rev. Jos. Marcoux,	1819
Rev. Mr. Dufresne,	1824
Rev. Jos. Vallé,	1832
Rev. F. Marcoux,	1883
Rev. Mr. Mainville.	

These missions are all provided with handsome church structures, and there are churches also at Burke, Norfolk, Louisburg, Ellenburgh, Titusville, and North Lawrence. The only schools in the entire district are at St. Regis, Brasher, and Hogansburgh, but the day is not far distant when an earnest attempt will be made to provide every parish with a useful Catholic school.

HOGANSBURGH.

THE site now occupied by the village of Hogansburgh was once a settlement of French Canadians who had established a saw-mill on the St. Regis River; running through the town, and thence floated their rafts to the market at Montreal. Father Anthony Gordon, the Jesuit who established the Indian Mission at St. Regis is said to have begun this saw-mill, and to have established the Canadians there in a village known as St. Regis Mills, but the tradition of the affair is obscure and uncertain. A mill was burned there in 1804, but in December of 1808 there were no mills in existence. Later two Frenchmen named Bêron and Bouget erected mills on the river, and were succeeded by Soufaçon, and Jean Baptiste Parissien who left in 1816.

All the land in this neighborhood belonged at one time to the Indians of St. Regis, who conceded a certain amount of their territory to white settlers. They receive from the government two hundred dollars a year, for the use of the water-power in Hogansburgh. In 1818 an Irish Catholic named Michael Hogan bought a tract of land known as Township No. 1, established there a number of settlers, and built a grist-mill on the River St. Regis. Hogansburgh was named after

him, and Bombay, a few miles distant, was so called in compliment to his wife whose former home had been the commercial capital of the East Indies. This Hogan had made a fortune in the East, had served as American consul at Valparaiso, Chili, and was for some time a merchant in the city of New York. He met with many reverses of fortune but was distinguished always "for his enterprise, intelligence, and probity, a hospitable and liberal disposition, and the urbanity of his manners." He died in Washington on the 20th of March 1833, aged 68.

The first Catholic settlers reached the district by way of Montreal as early as 1820. They were few in number and lived in a scattered fashion, attending Mass when they could at St. Regis village and making long and tiresome foot-journeys to receive the sacraments. The registers of St. Regis show a queer mixture of Irish and Indian names. Among those who first emigrated I find the names of John Keenan, John Hammill, Peter Hannan, Jas. McNally, David O'Neill, Chas. Burke, Samuel Hamon, Murtagh Kennedy, Lanty Adams, Philip Walsh, Peter Daly, Maurice O'Neill, Thos. Monahan, Thos. Ward, Henry Ward, John Mac-Adams and Jas. Murphy. When the numbers of Catholics had increased and communication with one another became more frequent an attempt was made to build a log church a few miles west of the town at a place called Kavanagh's Corners; but a priest, whose name was not remembered,



REV. MICHAEL BROWN.

probably Father Rafferty of Plattsburgh, happening to visit the village at that time, strongly advised the people to wait until they could afford to build in the village itself. The ground in the neighborhood was then given over to the uses of a cemetery. In the winter of 1826-27, Bishop Dubois of New York visited St. Regis. During his stay he gathered the people together in a barn belonging probably to David O'Neill and urged them to build a church, an advice followed a few years later, when, under the counsel of Father Salmon of Ogdensburg, a stone church, 60 by 40 feet, was built in the village, where it stands until this day, on land donated by Mr. Hogan, who also presented the timber. The first Mass was said in it by Father Foley, who had succeeded Father Salmon in Ogdensburg, but as soon as the church was fairly begun Bishop Dubois again visited the neighborhood, and seeing the need of the people, appointed the Rev. Father McNulty pastor of the whole north district between Ogdensburg and Lake Champlain.

From the territory then embraced in Father McNulty's jurisdiction have since been made the parishes of Massena, Fort Covington, Brasher, Brushton, Trout River, Constable, Malone, Chateaugay and Cherubusco. Some idea can be had, therefore, of the labors imposed on Father McNulty when in 1836 he came to take charge of his large parish. The floor was not yet laid in the church, nor was there a parochial residence. The

pastor finished the church, and for four years was active in promoting the faith, buying land in promising towns, urging the people to build, and building himself when he had the opportunity. The close of his administration was unfortunate. Charges were made against him by bitter-minded Protestants and disaffected Catholics, which the whole tenor of his life from first to last entirely belied. He left the diocese, and retired to Hamilton, Canada, since which, in a village called Dundas, he built a home for the destitute, presented it to the Sisters of Providence, and died within its walls at an advanced age a few years ago. He was thoroughly liked by his people, and left an honorable memory with them.

After his departure a vacancy of three years occurred, and the people were attended by the priest of St. Regis, and by Father Moore of Huntington. In 1843 Father James Keveny arrived to take charge of the parish, and remained in it until 1851, a period of eight years. He built the residence, and consolidated the work which Father McNulty had so well begun, but finding the extent of country too great for one man he advised the bishop in 1849 to cut off the Malone district and to make it an independent parish. As a result Hogansburgh was confined to Massena, Brusher, Fort Covington and Constable. Bishop M'Closkey visited the parish in 1851 and administered confirmation.

The priests who followed Father Keveny succeeded one another in this order:

Rev. Thomas Keveny until 1855, during whose term the parish was reduced still more by the cutting off of Brusher Falls.

Rev Maurice Sheehan, now of Albany, until 1859.

Rev. F. McGiin until 1862.

Rev. Thos. De. Luca, an Italian, until 1869, during whose term Fort Covington was made a parish, and Constable with Trout River added to Malone.

Rev. Thos. E. Walsh, the present vicar-general, until 1878. The church having grown too small for the needs of the parish Father Walsh proceeded to erect a handsome brick structure capable of seating 1200 at a cost of \$25,000. It is one of the handsomest churches in the diocese.

Father Thomas Walsh until 1879.

Father Michael J. Brown until the present date. Father Brown was born in Malone in 1850, made his classes in Baltimore, his philosophy and theology in Troy, where he was ordained in 1876 by Bishop McQuaid of Rochester. He was first stationed at Clayton, then at Redwood, and finally appointed to Hogansburgh which he has served faithfully since 1879. In that time debt of \$7,000 has been removed from the church, and a set of stations in bas-relief, Munich workmanship, placed on its walls. In 1880, under his patronage and encouragement the Sisters of Mercy built a large and elegant boarding-school in the village, which has flourished with wonderful vigor.

There are in the parish 130 families, all farmers and all of old time faith and virtue, unaffected by the indifference and scepticism of the Champlain and Black River portions of the diocese, simple in their customs and style of living and comfortably situated. Their children are growing up like their fathers, and the future of the parish spiritually and financially is well assured.

MALONE.

FIFTY miles east of Ogdensburg stands the town of Malone, by its size and importance ranking high among the parishes of the diocese. In 1801 it was but an insignificant village, a sort of appendage to Fort Covington, but happening to be on the line of the new railroad it owes to this lucky chance its sudden rise to prominence. Catholics found their way here as early as 1820. In 1826 the brothers McFarlane, and Mallon, with Mr. Chas. Carlyle, Mr. Cosgrove, and Mr. Darcy were settled in the town along with others of their race. Old friends and relations settled beside them, and most of the present congregation now own for houses and lands and permanent homesteads in the fertile region. Their steady and even lives won for them at the outset the good will of their neighbors, who were somewhat alarmed at the

invasion of a people commonly supposed to be the barbarous professors of an idolatrous worship.

For many years no priest appeared to serve them. Mass was said at no nearer place than St. Regis, twenty-five miles distant. It was not an uncommon feat for the Malone Catholics, men and women, to walk to the Indian village for the festivals of Christmas and Easter. Mrs. Healy, an old pioneer, told the writer with much vivacity the story of her journey thither in winter time, when the roads were good, the snow hard and firm and the nights bright for walking. Twenty-five miles on foot to hear Mass! There was a faith whose fervor would honorably compare with that of the early Christians. Father Moore, a Canadian priest, came at long intervals to minister to the wants of the new community. The first Mass was said probably in June of the year 1831 in the house of John McFarlane and Mr. Bernard Mallon, then a young man just arrived from Ireland, now an octogenarian, served it. Later Father Rafferty, who was parish priest of Plattsburgh, preached one afternoon in the court-house for the benefit of a mixed congregation. It was not until 1836 that Father McNulty received from Bishop Dubois his faculties for the parish of Hogansburgh, which included as much of the surrounding country as he was able to traverse without infringing on the territories of Ogdensburg and Plattsburgh.

Father McNulty remained until 1840 when an unfortunate incident put an end to his parochial



REV. WILLIAM ROSSITER.

labors. In the meantime he had purchased ground in Malone, and built a small wooden church capable of holding about one hundred and fifty people. It was finished in 1837 and Michael Cowan was one of the first trustees of St. Patrick's congregation. Father McNulty was succeeded by Father James Keveny who found the parish too large for one priest to attend. In 1849 he persuaded the bishop to form Malone into an independent parish.

Father Bernard M'Cabe was the first pastor. He remained until 1858 and was for a time assisted by Father Callan, a young man who died a few years after his ordination. Father M'Cabe built a transept to the church. He was accidentally burned to death after nine years' stay in Malone.

Father A. Thaves succeeded him. He was a Frenchman, and was sent to his charge by Bishop M'Closkey whom he had been assisting in the Albany Cathedral. The congregation had increased rapidly in wealth and numbers within a few years, and he therefore found it necessary to provide a larger church for their accommodation. The new structure was begun in 1862, the foundations were laid and the frame put up when he was called away to another mission in the same year. He is at present engaged in parish work in the city of New Orleans.

Father Francis Van Compenhondt, the energetic Belgian church-builder, succeeded him. He

had just provided several eastern parishes with churches and was thirsting for fresh opportunities to build. Under him it was completed, a plain substantial brick edifice large enough for the present and future needs of the parish. Bishop M'Closkey dedicated it.

In 1867 Father James Sherry succeeded to the charge of the parish. He remained until 1877, during which time the congregation met with unexpected and severe reverses. In 1871 the church which Father Francis had finished took fire and was burned to the ground. The times were good however, money and work were plenty, and the building of a new and much larger church was at once begun. Its corner-stone was laid with impressive ceremonies on July 4th, 1871, by Bishop Wadhams, then vicar-general of the diocese of Albany. In November of that year the walls were up, the roof on, and the work being rapidly pushed to completion when a severe wind-storm demolished the entire structure. Not disheartened, the pastor proceeded to build again and in the spring of 1872 the basement was prepared for the Sunday Mass while the rest of the church was closed in and left to await such a time as would see the parish financially recovered from the disaster.

Father William Rossiter succeeded to the parish in the year 1877 while the church was still in its unfinished condition. Mass was said in the basement for eleven years, it having been determined

that no more debt should be incurred until the parish was able to carry the burden. In 1880 Father Rossiter began his preparations to finish the building. The church is one of the largest in the diocese, and the expense of even a slight decoration very large. A New York artist frescoed the interior in a simple and yet attractive style, the panels of the sanctuary were filled with scenes from the life of Our Lord, an attractive altar was put in and in 1883 the edifice was dedicated with great splendor to the service of God. Bishop Wadhams performed the ceremony, and Bishop O'Farrell of Trenton preached the sermons. Many neighboring priests were present and a few from the diocese of New York. It was with a sense of deep thanksgiving that the people saw themselves once more in possession of a good church and a reasonable prospect ahead of recovery from the disasters of past years. Since 1877 a debt of twenty-five thousand dollars has been paid off, and the sum which remains will soon disappear under the careful management of the pastor with the generous assistance of a willing people.

It is well understood what a heavy weight on the general progress, what a damper on the faith, is the presence of a great debt upon a congregation. It has well-nigh paralyzed the people of Malone. For years the spiritual life has been stagnant, but not altogether without a certain development. Bishop M'Closkey visited the town in 1864 and Bishop Conroy in 1867. Bishop

Wadhams administered confirmation in 1878, 1881, 1883, to two hundred and seventy-one children. A community of Sisters once managed a convent and parochial school in the city, but were compelled from lack of support to depart to Hogansburgh and it will be a long time before the parish will have strength sufficient to do its share towards the education of the children. Its territory has been gradually diminished since the first formation of the parish. Constable, Trout River, Brushton, Chateaugay, are now independent parishes with resident priests, while the French residents of Malone have their own church. Three hundred families, mostly farmers, compose the Catholic population, and the estimated value of their ecclesiastical property is \$65,000.

Father Rossiter, the present parish priest, was born in St. John's, Canada, in 1843, made his classics in Montreal, and his theology in Troy, where he was ordained in the year 1874. After serving the mission of Redwood for a short time he came to Malone in 1877, and has since done good work both in the troublesome matter of paying the debt and in the more important affair of waking and strengthening the faith of a people weighed down with much adversity, but now enjoying a moderate and well-earned prosperity.

BRASHER FALLS.

BRASHER carries the reputation of being the banner parish of the diocese both from its enterprise and from the strong Catholic spirit of its people. The first Catholics settled there around the year 1835, and by gradual accessions from the old country, their numbers swelled into great proportions. Their territory was included in the parish of Hogansburgh, whither the people went to Mass. The more distant from the parish town attended Potsdam. But in 1851 Father James Keveny of Hogansburgh built, one mile outside the town, the church structure which with various additions has served the people to this day. It was built after the fashion peculiar to church work in the extreme North. "Bees" were held for digging the foundations, hauling the lumber and erecting the frame, and money was raised by voluntary subscription. After organizing the parish and while the church was building Mass was said in the houses of Bernard Scullen, Bernard Lantry and James Murray; houses which should be held in veneration by the people. Father James himself dedicated the new church. Brasher was afterwards attended from Potsdam by Father Philip Keveny and Father McGlynn.



REV. WM. B. NYHAN.

In 1860 the Catholic population had increased to such an extent that a resident pastor was needed. The building of canals and railroads had brought over a large Irish emigration from which Brasher residents had picked out and coaxed to their neighborhood friends, relatives and neighbors, all from the County Cork, the majority carrying the names of Hanley, Murray, or Lynch. The French Canadians had also found their way in considerable numbers into the town, so that Father McDermott, the first resident pastor, when he came to take charge of the parish in 1860 found a large congregation awaiting him, generous in their Catholicity, simple in their habits, and retaining all of the old country fervor and innocence. Father McDermott worked faithfully among them for ten years. He built galleries in the church, put in a new altar, built a parochial residence and removed all debt. In 1865 Bishop M'Closkey visited the parish, and was received in much the same hearty fashion as at Chateaugay. He confirmed one hundred persons, and commended the people for the good work they were doing. Father McDermott died much regretted in September of 1870, and is buried in the parish graveyard among the people he served.

Father Michael Mullany, now of the Albany diocese, was pastor until 1871, and Father O'Hare, since dead, until 1872. The latter built a church in North Lawrence at an expense of five thousand

dollars for the benefit of the people at that end of the parish.

Father James Scanlan succeeded him and remained until 1876. The poet-priest of the South, Father Ryan, gave a mission in Brasher in 1874, which is still remembered for the commotion it created and the good it accomplished.

Father James Smith succeeded to the parish in 1876 and remained until 1883. In the first year of his stay a mission was given to the English speaking parishioners and another to the French. The latter, in order to be faithfully present at all the exercises, pitched their tents around the church and there remained in picturesque assemblage until the mission was over.

Father William Nyhan, the present pastor, was born in Cork, Ireland, in 1846, and came to America when two years old. His family resided in Syracuse where his education began. In Niagara College he made his classics and philosophy, studied theology in Troy Seminary, was ordained in October of 1869 by Bishop Conroy, and appointed to the curacy of St. John's church, Albany. His first parish was Lowville where he remained for twelve years, and which he left to take charge of his present mission. Since his arrival in Brasher he has built a rectory at a cost of four thousand dollars, and has procured the services of a religious order in establishing a day and boarding school for his people. A suitable building has been

bought and one hundred and sixty scholars are in attendance.

The Catholic population of Brasher had reached the height of its strength and importance when the war broke out. The new generation had all the virtue, simplicity and fidelity of the old, and the quiet routine of Catholic life was unbroken by worldly excitement. The civil war gave the parish its first shock. The young men became soldiers and rarely returned to the North. Their example drew many after them, and the West has drained the district of much of its needed population. The parish now numbers two hundred families, all as honest and virtuous as their predecessors and all prosperous. It speaks well for the priests who have had them in charge that they preserved them through so many years from the dangers into which their neighbors too often fell. Bishop Wadhams has made the parish his special care, has visited it eight or ten times, and in 1884 there confirmed two hundred and fifty persons.

CHATEAUGAY.

This parish was at one time part of Malone. It is situated twelve miles east of Malone, and is well known to tourists by its famous chasm, a deep fissure in the earth through which run the waters



REV. EDMOND DE PAUW.

of the Chateaugay river. The first priest who said Mass in the neighborhood may have been any of the priests who had charge of the Hogansburgh mission prior to 1847, but it is not remembered that any priest visited Chateaugay, except on a sick call, previous to the arrival of Rev. Bernard M'Cabe in Malone in 1849. In 1840 Mr. John O'Neill of Cherubusco, and Messrs. John Hogan, James Dwyer and Edward Langto met in the village tavern and drew up a petition to Bishop Hughes of New York, asking for a priest to attend their mission, a petition which neither Bishop Hughes nor Bishop M'Closkey was able to grant for more than twenty years afterwards.

In 1844 Father James Keveny built a good-sized church for the congregation, and Mass was said in it at rare intervals, as often as a priest in charge of twelve missions could find his way there. Mass was oftener said when Father Bernard M'Cabe took charge of Malone. In 1857 a tremendous wind-storm destroyed the church, and Father Thaves built another of which only the bare walls were erected when he left Malone. Bishop M'Closkey once visited the church in 1850 and administered confirmation.

Chateaugay was made an independent parish in 1863, with Rev. Edmond De Pauw as pastor. Father De Pauw is still resident priest in Chateaugay after twenty-two years of faithful and successful service. He was born in Belgium in 1830, made his classical studies in his native land, and

a course of philosophy and theology in Italy. He had the honor of receiving deaconship at the hands of Cardinal Pecci, now Pope Leo XIII, and was ordained priest in 1854. For six years more he pursued his studies in Italy. In 1860 he came to America, and devoted himself to missionary life, being first stationed at Syracuse, and afterwards as assistant at Malone, from which he received his appointment to Chateaugay. In the district then embraced by the parish there were almost six hundred Irish and French families, the former being slightly in the majority. The work to be done among them was something incredible. Father De Pauw first turned his attention to completing the church, which, owing to various causes, was still in an unfinished state. When this was done he bought a residence. In 1863, Bishop M'Closkey visited the parish and administered confirmation to one hundred and fifty persons. The bishop was received with old-time pomp and enthusiasm. A band from Malone headed a procession of children, to conduct him to the church and back again. The new graveyard, which had been bought, graded, and fenced in within six weeks, was solemnly blessed on this occasion, and the bishop took back with him a pleasant memory of his visit to Chateaugay. Nowhere in the North, as he himself afterward observed, had he been received with such a display of reverent affection. Bishop Conroy also visited the parish in 1868, and confirmed five hundred children. Bishop Wad-

hams made his visitations in 1872, '75, '78, '80, '81, and '83, and confirmed eight hundred and twenty-five altogether. Finding the parish too large for one priest to attend satisfactorily, Father De Pauw gave up the mission of Ellenburgh in 1868, and that of Cherubusco in 1872, in which place he had either begun or completed a church. Burke was given up in 1883, the church of which Father De Pauw—the congregation having purchased it without his consent,—paid for. In the twenty-three years of his administration he has expended on Chateaugay alone the sum of \$12,000. The value of the church property is there estimated at \$18,000. Two hundred and fifty families, mostly farmers, constitute this parish.

Such is the history of the exterior and material development of Chateaugay, which would be incomplete without an extended notice of the growth of Catholic virtue among the scattered people. The Irish came to the neighborhood as far back as 1825, the French somewhat later. The building of the Ogdensburg railroad, more than trebled the population, and brought to the parish elements most undesirable. It was next to absurdity to expect that a priest stationed in Hogansburgh, forty miles distant, with an immense parish on his hands, could do any effective work among the people. They were practically without restraint for forty years. In that time heresy and vice made sad havoc with their faith and virtue. The loose doctrinal opinions of Americans infected both parents

and children with false ideas of their duty and of the church, and made hundreds nothing more than nominal Catholics; while their moral conduct found no guide or corrective, except those which innumerable whisky-shops and unlimited dancing were able to supply. When Father De Pauw made his first visit to the parish, Whisky Lane was pointed out to him as the residence of scandalous French and Irish Catholics, whose lives were anything but Catholic. His attempt to examine the condition of the church was made vain by the prompt action of a trustee, who locked the door in his face. The church itself was little better than a barn, with no pews, badly heated, and so unfinished that the snow found entrance, and the sacred wine froze in the chalice. When the priest made preparations to introduce pews into the church, the twelve trustees protested, and finding their protest vain, resigned. A collection was announced for the second Sunday to raise funds for purchasing wine, breads, altar furniture, and other necessities. Twenty-five coppers were collected. These were a few of the incidents which occurred during the first months of Father Edmond's stay, and which illustrate the condition of the parish. A people with little faith and low morals, spending their substance on drink, and their virtue and health in riotous living and drunkenness, spurred to attend church only by a kind of feeble self-respect which was more a tradition than a reality; ungenerous, disobedient, irreligious, and indiffer-

ent; a severe climate to work in, and an extent of territory which almost prevented anything like consolidation; no sympathy and no support except from the distant bishop; these were the difficulties which Father De Pauw, and Father Kebeney, and all the early priests of this diocese had to contend with in laying the foundations of the faith in the hearts of the people.

All these difficulties have mostly disappeared. How the work was done a Catholic fully understands. The grace of God is always with the willing worker. Father De Pauw fixed his parish on a firm financial basis. He corrected disobedience and rebellion by a firm stand for authority; he organized temperance societies, and fought whisky-selling and whisky-drinking in the confessional and at the polls; he introduced the various Catholic devotions into Catholic families; he preached, taught the catechism and rained upon his people supplies of cheap literature; he brought them to the sacraments as often as possible. His influence was everywhere for good and it was constant for twenty years. No man assisted by the grace of God can work in this fashion and for this time in vain. Years ago the fruits of the work began to ripen and fall. Whisky law has disappeared, so have the dances, the socials, the youthful immorality, the public scandals. The spirit of obedience and of piety strongly prevails. Three thousand communions and confessions are made yearly by two hundred and fifty families. The people are

wealthy in part, and nearly all are in comfort. In the town the no-license law was carried this year by three hundred majority as against a majority of one six or seven years ago. At the beginning of his work Father De Pauw despaired of effecting any good among the people, and wrote to Bishop M'Closkey asking to be removed. The bishop urged him to remain, to hold on for a little while, as he had seen a great improvement in the people within a few years, and was hopeful of changes for the better. His hopes have been more than realized. There is great work still to be done among them ; for the leaven of Protestant heresy, which agitates the air we breathe, is faintly working among them as among all congregations. Catholic literature has not yet the strong encouragement from them which it should have. But patience ! There is a time for all things, and we are on the threshold of a new era for the American branch of the true church and for its current literature. So much has been accomplished that one can hope for almost anything from this poor but vigorous diocese of the North.

NOTRE DAME OF MALONE.

IN the centre of Malone, facing an elegant park, stands the church of the French Canadians. Its exterior is very plain and modest, but the repose

of its surroundings lends it an air of strength, and religious majesty. One feels that it is the house of God, and involuntarily adores. Such as it is, the little church is a beautiful expression of the faith which animated the pastor and people who built it, an eloquent witness of their devotion and love towards the God who deigned to dwell among them. It is a clear evidence of what the Canadians are able to do in the United States in spite of their poverty and other disadvantages when directed and encouraged by a priest who lives only for them.

Seventeen years ago there was little sign of the organization which to-day gives such importance and strength to the French Canadians of Malone. There were then in and around the town 550 families without any place of assemblage, and destitute of all means of reviving or reanimating their faith and patriotism. Thirty or forty families faithful to their religious principles frequented the Irish church; the rest went nowhere, but grovelled for the most part in lamentable ignorance and degradation. God had pity on his people, and gave them shortly signal evidence of his mercy and power. It pleased Him to select Rev. Father Legrand, for three years pastor at Keeseville, as the instrument of his designs in their behalf, animating him with a courage which nothing could weaken.

Father Legrand arrived in Malone Nov. 29, 1868. The next day he bought a house near the park



REV. FATHER BLANCHARD.

and transformed the principal part of it into a chapel. Towards the end of the winter, aided very much by Edward Cherner, Louis Langlois, Joseph Langlois, Oliver St. Come, Joseph Dumas and a few other faithful and devoted Canadians, he undertook the task of building a church. In the month of March, 1869, he bought the land on which the church was to be built. His enterprise was looked upon by all as a piece of extravagant folly. But God wished to save his people, impossible as seemed the task, and what appeared in the beginning a rash venture, became a grand success.

The beginnings were disheartening, the obstacles many and powerful. The foundations of the church were laid May, 16, 1869; so low were the finances that the idea of engaging an architect had to be put aside. Still the work went on. In June, Bishop Wadhams, then vicar-general of Albany, solemnly blessed the corner-stone, and on August, 15th, Father Legrand celebrated for the first time Holy Mass in the Church of Our Lady of Malone. It was indeed on that day only a large barn 108 feet long, 42 wide and 35 high, roughly put together, and without other altar than a rough wood structure, but its pews were already hired by enterprising members of the congregation, and a beautiful statue of Our Lady, which seemed to scintillate with joy at the honor paid that day to her Divine Son, stood in the sanctuary. The people assembled in large numbers. Everyone

was stunned with emotion when the priest ascended the altar and his voice was heard in the poor building, and when he addressed the people in words of congratulation and encouragement tears of joy moistened many a cheek. The good feeling generated that day did not abate, attendance at Mass became larger each Sunday. The exterior of the church was finished before winter, and the Canadians, supposedly so poor, furnished between August 16, and December 25, over three thousand dollars towards the church. In the following year the revenues amounted to \$4,378.

Soon the church became too small for the congregation. In 1874, a church was built at Constable, six miles north of Malone, for eighty-four Canadian families who could not come to Malone. This church was put under the patronage of St. Francis Assissi and transferred to Trout River district. In 1877, a third church was built at Titusville, nine miles south of Malone, at the entrance to the Adirondacks, for seventy-two families who resided there scattered through the woods and among the mountains. The people were rather poor and careless, and unwilling to make any sacrifices for their religion. Father Legrand with the help of his own family, Mr. Lemarie, Mr. Louis Crombeg and others of his friends at Tourcoing, France, was enabled to build it, and hand it over to Bishop Wadhams free of debt. It was blessed under the patronage of St. Helena, and enjoys the distinction of numbering the Count de

Chambord among its benefactors. A residence for a priest was built shortly afterward, and a pastor appointed to the mission. New recruits have swelled the numbers of the congregation. Families which for twenty-five years lived without the sacraments or any connection with the church of their baptism have returned to the faith.

Such is the early history of Malone. Father Legrand was removed in 1884, and was succeeded by Father Blanchard, who was born at St. Rosalie, Canada, in 1843. He made his entire course of studies at the college and seminary of St. Hyacinthe, where he was ordained in 1868. After serving in his native diocese for some months he was sent to Sherbrooke and served there in various capacities until 1878. Returning to St. Hyacinthe he remained three years. In 1881 he offered his services to Bishop Wadhams, and was appointed to Olmsteadville, from which he was transferred to Malone.

FORT COVINGTON.

THIS village derives its name from Gen. Leonard Covington, killed at Chrysler's Field in the war of 1812. It is prettily situated east of the Salmon river, in the heart of a splendid farming country close to the Canadian line. Formerly it was



REV. C. J. MACMORROW.

known as French Mills, and possesses considerable historical interest from the fact that Gen. Wilkinson encamped here with his army during the fall and part of the winter of 1813, and that some skirmishing took place in the village between the British and American troops to the confusion of the latter, who surrendered and were carried prisoners to Montreal.

Previous to its settlement by Americans the French had a saw-mill on the Salmon, and quite a number of families were settled in the neighborhood. They were the first Catholics on the ground, but disappeared before 1805. John Hunsden, an Irishman, clerk to the Indians of St. Regis, was in the place in 1803. If a Catholic it is impossible to say. The oldest living resident in the town was Mrs. Lepine, a Frenchwoman who lived to the age of one hundred, and whose history dated back to the time of the saw-mill.

In 1822 Cornelius, Patrick and Michael Dineen, lately from Ireland, settled at Fort Covington by the mere accident of looking for good land and finding it there. They were part of the general emigration which had begun a few years previous and was to fill all this district with Irish Catholics. Others soon followed them, and in 1826 Father Moore said Mass, the first Mass said within the limits of Fort Covington, in Bridge's hotel. The priest came but rarely, and for all ordinary needs the people went to St. Regis, walking fourteen miles through the woods to Mass and back again

without thinking much of the performance. Bishop Dubois visited them in the winter of 1829-30, in a sled drawn by dogs, confirming the old and young and urging them, as he always did, to keep alive the faith and to make preparations for building the church they would soon need.

A year after Father McNulty's appointment to Hogansburgh in 1837 he organized the congregation of St. Mary's of the Fort, a lot was bought at a cost of \$200, and the present church erected. The first trustees were William Leahy, William McKenna, Michael Caldwell, James Fitzgerald Michael Murphy, Hugh Laffey and Austin McDonnell. Mr. Leahy provided the money to carry on the work, Patrick Holden gave part of the stone, the rest was bought or collected, and the entire Catholic body turned out to build the church. Many sacrifices were made to complete it, and before the winter of 1837 Mass was said within the walls. The building was large enough to hold 500 persons. There was yet no sacristy, but money was scarce in those days and the people were content to wait now that they had a church building.

The parish was attended for the next thirty-two years from Hogansburgh. Father James Keveny, who had a special affection for the place, completed the church during his term and made it a neat and fitting temple for the Holy Sacrifice. Bishop M'Closky visited it during his first and last tour of the Albany diocese, and gave confirmation to a

large number. The parish became independent in 1869 by the appointment of Father M. C. Stanton, who found his people well organized and eager to receive him. He bought a parochial residence at a cost of \$3,000 and paid for it in two weeks. From the careful accounts of the parish kept by him it appears that there were one hundred and seventy families in the congregation. The number of annual confessions two thousand; one hundred and twenty children attended the Sunday-school; ninety-two were yearly prepared for first communion, and one hundred and seventy confirmed by Bishop Conroy. By strict attention to the details of his work, by occasional missions and the frequent urging of the people to attend the sacraments, the faith of the people, strong before, was made still more perfect.

Father McNally succeeded to the parish in 1873, and during his stay put a new roof on the church at a cost of \$3,000.

Father Guilbeault succeeded him in 1881, but remained only until January 1882.

Father Nolan followed until September 1883.

Father Charles J. McMorro, the present pastor, succeeded him that year. He was born at Cohoes, N. Y., in 1853, and made his classical studies at St. Michael's College, Toronto; his philosophical and theological course at the Seminary of St. Sulpice, Montreal, from which he was ordained in 1883 by Bishop Wadhams. He remained for a few months at the Cathedral until his appointment to

Fort Covington. Under his management the parish is improving. A new cemetery has been bought, new colored windows placed in the church, its vestments and furniture renewed, and the property in general renovated, while that most pressing need of the North, good schools in every parish, promises soon to be supplied to Fort Covington.

The population of the parish is much the same as in Father Stanton's time. The natural increase and more has been lost by emigration to the West, partly made up for by emigrants from Canada. The people are mostly farmers and still possess the country simplicity, although their faith for various reasons has somewhat diminished, but in a few years under present circumstances it promises to equal its former enthusiasm.

BRUSHTON.

THIS district once formed a part of the parish of Malone, and embraced the three towns of Bangor, Brushton, and St. Regis Falls. The first Catholic settlers were part of the contingent which arrived in Malone in 1825. Like the unfortunate people of Chateaugay they were for many years left to their own devices, deprived of the steady and healthful influence of a priest, until Father M'Cabe

settled in Malone and took them in charge. He was the first priest to say Mass for them, somewhere about the year 1850, in a building known as the Old Red Store, which still stands on the main street close to the Salmon river. The whole district in that day mustered about thirty families, all farmers, all laying the foundations of future prosperity amid much trial and disappointment, and all still poor. Nevertheless, Father M'Cabe bought a piece of land, and in 1855 built a church which he probably dedicated himself as there is no record of any bishop having visited the place prior of the time of Bishop Wadhams. It was a plain wooden structure. Part of the lot on which it was built was converted into a cemetery, which Father Thaves blessed during his administration of Malone. Father Sherry bought the present parochial residence with a view to the speedy foundation of the district into an independent parish. This was accomplished in 1870 and Father Archambeault was its first pastor. In twenty years the number of families had increased to three or four hundred, a number sufficient to give one priest as much work as he could possibly attend to. Father Archambeault remained until 1873, where he was removed to Rouse's Point and died there shortly afterwards.

The difficulty of getting a priest to succeed him left the parish vacant for some eight months, when Father Peter Ryan, now of Waddington, succeeded him, and remained until 1876.



REV. J. G. NORMANDEAU.

In that year he was succeeded by Father Normandeau, the present pastor, whose stay of nine years among the same people has in a high degree contributed to give shape and firmness to their faith and Catholic spirit. Father Normandeau was born in Montreal in 1844, and made his classical studies in the Sulpician College. In 1863 he enlisted in the Second Massachusetts cavalry for the civil war, and served two years under Sheridan in the Shenandoah valley. He was under fire at the battles of Fisher Hill and Winchester, and formed one of the cavalry detachment despatched to guard Washington at the time of Lee's raid into Pennsylvania. Being shot in the leg at Berryville, he was sent to the hospital, and afterwards honorably discharged. He resumed his studies in Montreal some years later, feeling that his vocation was for the church; completed a course of philosophy and theology, and was ordained in 1875 by Bishop Fabre of Montreal, for this diocese. After serving the Cathedral parish for a short time, he was appointed to Brushton, where he has since remained with the exception of a short period spent in Plattsburgh.

Under his administration Brushton parish has steadily improved. The church was enlarged to suit the increased numbers of the congregation, a wing thirty feet by fifty having been added; a marble altar was erected, a tower built, a new bell and organ put in, stained glass windows took the place of plain lights, the interior was frescoed

neatly, and the exterior painted, at an expense of five thousand dollars. The parish now possesses a commodious and handsome structure, entirely paid for. It was dedicated with solemn ceremonies by Bishop Wadhams, in 1884, under the title of St. Mary's. The same bishop also administered confirmation in 1878, '80, '82, and '83, to four hundred and sixty individuals. The number of annual confessions and communions is about 800, and the baptisms since 1876 number 923. In 1884 the district of St. Regis Falls was cut off from Brush-ton, and formed into a separate parish. Without it, Brushton still numbers three hundred and fifty families, three-fifths being French Canadians, and a majority thriving farmers. The effect of fifteen years' steady clerical work among them has been to convert a kindly but neglected people into pious and spirited upholders of the faith, and to give them unity of aim and spirit.

MASSENA.

MASSENA proper was formerly included in the parish of Hogansburgh, although it now embraces territory including the villages of Norfolk and Louisville which was once ruled from the episcopal see. It is a magnificent farming district, watered by pleasant rivers, and its village is famous

for the sulphur springs within its limits, which for three quarters of a century have attracted invalids from all parts of the country.

As early as 1820 Irish Catholics made their appearance in the district. William Whelan, an Irish-American, born in Montgomery County, and still living, a vigorous old man of more than eighty years, settled in Louisville in 1825, but came to the district five years previous. In 1822 a small Irish colony settled near Waddington. Earlier yet, in 1812, Charles Whelan, a brother of William, settled with his family on the St. Lawrence. These emigrations were always from the direction of Quebec and Montreal. The land was cheap and good at five dollars an acre, where it is now worth fifty and sixty, and the emigrants showed their wisdom in settling upon it, and waiting for the natural increase which fifty years of steady labor on good land is sure to bring. They are to-day, with their children, quite wealthy, and are the backbone of the faith in St. Lawrence County.

The first Mass said in Massena, was said by Bishop McDowell of Kingston, sojourning at the Springs for the benefit of his health. He found there John O'Flaherty and Bryan Keating with their families, who had settled there in 1826, four years previous. These and a few others he assembled in a school-house on occasions, and during his residence at the Springs continued to say Mass for them, to instruct them, and to encourage them to



REV. THOS. KELLEHER.

steadfastness in the faith. Somewhat earlier, a priest of Utica, Father Farnham, penetrated into the northern wilderness, administered the sacraments and said Mass for the scattered Catholics of the district.

The establishment of cement works in the village drew a number of laborers to the place among whom were a few Catholics, and Father McNulty, lately arrived at Hogansburgh, came to say Mass for them in the house of one Alex. Leclair. The next year, 1838, under his instructions the people built a small church 24 feet square, which Father Keveny blessed afterwards under the title of St. Peters, along with a new cemetery. It cost the modest sum of \$120, and for six years answered the needs of the congregation, when Father Keveny added 24 feet to the structure. In 1859 the parish was attached to Waddington, and so remained until 1871. The people of Louisville and Norfolk were always attended from Waddington. Father Swift purchased a Methodist church for the Norfolk Catholics, and converted it into a neat Catholic chapel, while during Father McCarthy's time the inhabitants of Louisville erected a brick church of their own accord and without much credit to their reputation for obedience. These three towns, Massena, Louisville and Norfolk, were made an independent parish in 1871, and Father Edmund Welsh was appointed pastor. He was succeeded the next year by Father Brennan, who built a new church at

Massena at a cost of \$15,000. Father Brennan remained until 1878, and then retired to Copenhagen, where he died.

In half a century the wealth, importance, and numbers of the Catholics had increased remarkably if there was little advance in more important matters. The land was cleared of debts, and Western emigration had made small demand on the population. The new church was somewhat of a burden. Father Kelleher succeeded to the parish in 1878, and found little difficulty in healing the dissensions existing among his people. He paid off a debt of \$7,000 and built a parochial residence at a cost of \$6,000, at the same time doing much to improve the church property in general. The faith was well preserved among the people and the sacraments were much frequented, and although at the present time they show much of that sluggishness in religious matters peculiar to country-people, they are still steadfast and practical Catholics.

Thomas
Father Kelleher was born in Ireland in 1847, made his classical course with the Jesuits in New York, and at St. Therese, Canada, studied philosophy, and theology in Troy, and was ordained there by Bishop McQuaid in 1876. He was first appointed to Au Sable Forks, filled the office of secretary to the bishop for a short time, was first resident pastor of Gouverneur, and was finally appointed to the parish of Massena, where he is

sincerely respected by his people and is doing honorable work in building up the parish and utilizing its many resources.

TROUT RIVER.

THIS parish lies in the northwest part of the town of Constable, Franklin County, close to the boundary line between Canada and the States. It is part of the fertile plain in which Hogansburgh is situated, and possesses a similar history. The first Catholic inhabitants were those emigrants who in 1825, or thereabouts, travelled from Ireland through Quebec and along the St. Lawrence until they reached the lands watered by the cool and dark-water streams of the Adirondacks. Here they settled, bought farms, cleared and planted them, and in time grew as rich as their neighbors.

Among the first inhabitants of Trout River were the McCaffreys, Cunninghams, Dempseys, Lyons, Murphys, and Lynches, men of hardy and venturesome character, and withal devoted to the faith, moral and intelligent. They brought up their sons and daughters docile and self-respecting citizens of the country, without absorbing any of the pernicious ideas peculiar to the nation, and left them a heritage of piety and respectability more valuable and enduring than their fruitful acres.

The Catholics in Trout River and Constable

were attended regularly by the priests of Hogsburgh until 1865, or thereabouts, when the territory was attached to Malone. Father McNulty, Fathers James and Thomas Keveny, and Fathers Sheehan and McGiin said Mass in its limits during their residence in the parish. Father Sherry then took charge of it, and was its pastor until 1870. A suitable brick church had been built and dedicated under the title of St. Bridget, large enough to accommodate the congregation. A number of Canadians had settled in the parish after the railroads were built, and the parish was sufficiently large to require the services of a resident pastor. The Canadians of Constable attended at Malone.

In 1870 Bishop Conroy of Albany cut off Trout River and Constable from Malone, and sent Rev. Denis G. O'Keefe to organize the parish. This was an easy task. The people had long sought this favor and were ably prepared to assume the burden and the responsibility. Father O'Keefe remained but one year. He was succeeded in 1871 by Rev. P. H. Ryan, the present pastor of Waddington, who for two years served the congregation with unaffected devotion to their welfare. He retired in 1873 leaving behind him a deep and sincere esteem for his character.

Father Turgeon, who for many years had worked among the French and Canadians of Jefferson County, and was the first resident priest of the French parish in Watertown, succeeded Father Ryan, and for the last twelve years has devoted

himself to the service of God in this region. In 1874, a year after his arrival, Father Legrand of Malone built a neat brick church at Constable for the Canadian residents there. Naturally, although this does not seem to have been foreseen, the structure became the gathering point for all the Catholics of the neighborhood, and the balance of existence around Trout River was disturbed. The new church was shortly afterwards attached to the Trout River mission and Father Turgeon attended it.

In 1883 the form of the parish was again changed. Father De Pauw had erected a church at Burke. Constable and Burke were formed into an independent mission and placed in charge of Rev. James J. Sherry, who has since continued in the charge.

St. Bridget's was then suddenly reduced to an inconvenient size. It now numbers but thirty-eight families. The good pastor has but little to do attending them, but that little is done with sincerity and humility. Bishop Wadhams has visited the parish on several occasions, and administered the sacrament of confirmation. The people are simple-hearted and kindly, and thoroughly Catholic. Their littleness among the parishes does not trouble them. A few more years will no doubt see the whole parish in its original and most natural form.

CHERUBUSCO.

THE parish known by this name includes the three villages of Cherubusco, Clinton Mills, and Ellenburgh, and lies between Chateaugay and Mooer's Forks, on the line of the Ogdensburg railroad. The history of the missions is complicated, owing to the fact that the territory which they now include was once divided between Mooer's and Chateaugay, and was not formed into a single parish until a few years ago. The first priest who said Mass in the neighborhood was Rev. Bernard M'Cabe of Malone. The few farmers and laborers in the district at that early day attended indifferently at Coopersville and Hogansburgh, but the distance to each of these places was too great to be often travelled. The building of the railroad brought a number of Irishmen to the parish, and Father M'Cabe visited them along the line, and said Mass for them in the shanties, in the same year of his appointment to Malone, 1849. Finding a good number of Catholics at Ellenburgh, he formally organized them into a congregation, in the fall of 1852, assembling them in the log shanty of Mr. Sheehy, where he was accustomed to say Mass. Among those present were Chas. Ward, Jas. Wallace, Owen Sandiford, John, James, and Hugh Duffy. Jas. Keefe, Michael Sheehy, and

Mr. Kearney. From that day dates the history of the parish.

The priests of Malone regularly came five or six times a year to visit the people. Father Thaves, who succeeded Father M'Cabe, built for the Catholic residents of Cherubusco a small wooden chapel, capable of holding about one hundred people, and Father De Pauw, upon coming to Cha-teaugay, had the foundations laid and the plans made out for a similar structure at Ellenburgh. The people were restive, however, and ambitious beyond their means. They desired a resident pastor, and became so troublesome that Father De Pauw left them to their own inclinations, which resulted only in their being attended from Centreville by the priest of that parish. As it was necessary that they should have some sort of a church at once, Father Langlois built a temporary chapel near the foundations laid by Father Edmond. It was afterwards converted by Father Nolin into a residence. At the same time he did what was possible towards completing the church designed in the commencement, and erected a huge, ungainly shell, of proportions so immense and unnecessary, that for many years it remained on the back of the wondering and perplexed congregation, a veritable nightmare. Father Nolin, one of his successors, made many attempts upon it, and succeeded in closing it to the cold and rain, but the enormous expense which attended every improvement, made it a work to be left as much



REV. J. P. MURPHY.

alone as possible. The situation, when the whole territory came to be included in one parish was perplexing. At Cherubusco a mere barn of a church, of no shape or color, at Ellenburgh an impossible residence and a monstrosity of architecture laden with debt, were circumstances of an uninviting nature. The bleak country, the scattered and unsympathetic population, poor and unwilling, were other circumstances calculated to daunt even the willing hearts.

Rev. Father O'Rourke was sent to re-organize the mission in 1876. It was now more populous than in Father Edmond's time, for the opening of the lumber district had brought in a great number of Canadians. Cherubusco was made the residence of the priest, and Father O'Rourke built there a solid and comfortable residence, the first need of the missionary priest, in the intolerable backwoods. The presence of a man with much sympathy for his work, and good business capacity, soon revived the half-dead district, and from that date Catholicity began to flourish. Father O'Rourke departed to Port Henry in 1876, and Father Conlan, his successor, to Keeseville in 1880, at which time Rev. P. J. Murphy, the present pastor, took charge.

Father Murphy was born at Bellows Falls, Vermont, in 1848, made his preparatory studies at the Jesuit College, Montreal, and his theological course partly at Troy, and partly in Canada, and was ordained by Bishop Fabre in 1880. He was

immediately sent to take charge of Cherubusco mission, where he has since remained.

The work which Father O'Rourke so well began, Father Murphy continued with much energy and good success. Misfortune had soured the people, and the Canadians had developed a great indifference to religious matters. These bad dispositions have in part been overcome. The pastor was enabled to put Ellenburgh church in decent condition. After much trouble and expense it was given a pretty and even elegant interior, and the harshness and folly of its exterior was considerably toned down. Some shape has been given to the parish, and some discipline to the people, and altogether in its brief parochial history of ten years, it has shown evidences of a quick return to the steady practice of the faith. Emigration to the West has had a special charm for the young people, and more than forty families have departed from the parish in the last half-decade, their being no manufactures, and little spare land to hold them together.

ST. REGIS FALLS.

THE church of this mission is aptly named St. Anne of the Adirondacks, for the parish lies among the foot-hills of those beautiful mountains surrounded by lake and forest scenery of marvellous grandeur. It was but lately part of the

parish of Brushton, when a wave of unexpected prosperity reached it, the population suddenly trebled, and there arose the need of a resident priest to look after the people.

The first Mass was said in St. Regis Falls not earlier than 1864, when one Father Smith, a priest stopping in Malone, sought out the few Irish farmers that dwelt in the place and offered up the Holy Sacrifice for them in a private house. They were attended fitfully until the parish of Brushton was cut off from Malone, where Fathers Archambeault, Ryan and Normandeau, successively attended them from Brushton. The lumber district around St. Regis Falls is valuable and extensive and lately attracted the notice of capitalists. A railroad was built to Moira, connecting with the main line East, and in a few months saw-mills were erected, a few hundred teamsters and choppers introduced into the woods, and as many families settled in and around the village. A thriving town is the consequence, which, like the other lumber and mining towns of the North, may go on in high prosperity for half a century and then collapse.

The district was formed into a parish in May of 1884, and Rev. F. J. Ouillette appointed pastor. He proceeded at once to build a church which was completed by January, a cemetery was bought shortly afterwards, and the parish began its existence under the patronage of the good St. Anne.

It numbers about two hundred families mostly French-Canadians, with a sprinkling of Irish farmers. From two to three hundred men are employed in the bush and in the mills.

Father Ouellette, the pastor, was born in the province of Ontario in 1842, made his classics at the College of St. Hyacinthe, P. Q., and his theology in the Seminary of the Montreal. After his ordination he spent some years in the diocese of London, as secretary to Bishop Walsh, and as pastor of the missions. Ill-health drove him for a time into retirement, from which he emerged to accept the office of building up the new parish of St. Regis Falls.

ST. REGIS.

Two miles from Hogansburgh, on a point of land washed in on one side by the river St. Regis on the other by the St. Lawrence, stands the Indian village founded in 1760 by the sons of a Massachusetts Puritan. The spot is bleak, bare, and sandy, the houses have the desolate neglected appearance of idlers and tramps, the farmland lying on every side is unmarked by fences and shows much swamp and small cultivation; and the stranger visiting the place, wonders at the absence of neatness and comfort and takes away unfavorable impressions of the people and

the work being done among them, failing to recollect that little over one hundred years ago the ancestors of this people were Indian savages.

A company of Indians coming suddenly upon the village of Groton, Massachusetts, found two boys playing in a barn and carried them away into captivity. They were adopted by the Christian Indians of the Caughnawaga mission, and grew up to manhood in habits and feelings Indians, marrying in time daughters of chiefs of the tribes. They were known at Groton by the name of Tarbell, among the Indians they had Indian names. After their marriage petty quarrels with their Indian brethren made life at Caughnawaga so unpleasant that by the advice of the missionary they withdrew with their families and near relatives, — four families in all — to the neighborhood of St. Regis, where a piece of land six miles square was given them, by Louis XIV., as a document signed by Colbert testifies. Here in 1760 came Father Antony Gordon, a Jesuit, with a colony of Indians, to establish a mission and to take charge of it in person. The Tarbells had cleared some land, and planted corn before the arrival of their brethren, who numbered some few hundred, and whom Father Gordon had won away from the dangerous proximity of Montreal and its dissolute whisky traders.

A log church roofed with bark was at once erected, and one end of it partitioned from the rest

to serve as a dwelling for the priest. In this poor structure Mass was said for two years. At the hour for the Divine Sacrifice a messenger went from house to house and announced it to the people. The church had no bell. Here Father Gordon labored in the patient, painful way peculiar to the missionaries of savage tribes. He taught the children such knowledge of their religion as was possible, instructed the people not only in the moral life but in the civilized manner of living, persuading, scolding, threatening, urging, and doing all with unaltered patience and cheerful courage. His church and its records were destroyed by fire in 1762, but another of better quality was immediately built, and a bell procured for its belfry. The records from that date, February 2, 1762, have been carefully kept, and there is no trouble in following up the history of the mission. Father Gordon remained at St. Regis until 1775, when his health failed him and he returned to Caughnawaga to die two years later. It was a great misfortune for the Indians who were left without a resident priest until 1784, although it is probable that the missionaries visited them at certain seasons of the year for confessions and communion.

The records show that in October, 1784, Father Denaut, afterwards Bishop of Quebec, and a Jesuit named LeBrun visited St. Regis regularly. In December, 1785, Rev. Roderic McDonnell, a Scotchman, settled permanently with the Indians.

Finding the frame church too small for their needs he built, in 1793, a solid stone structure with walls nearly four feet thick. It was provided with every necessary for Divine Service, and the Indians regarded it with much pride. A residence of ample dimensions was also built for the pastor opposite the church, and by these improvements the mission was made one of some notability. Father McDonnell died in 1806, and was buried with becoming pomp under the church he had built. Among those present at the ceremony were Colonel McDonnell and Captain McLean, military relatives of the missionary.

His successors came in the following order :

Father Rinfret until 1807.

Father J. B. Roupe until 1813.

Father Joseph Marcoux until 1819.

Father Nicholas Dufresne until 1824.

Father Joseph Valle until 1832.

Father Francis Marcoux until 1883.

Father Mainville, present missionary.

During the war of the revolution the Indians maintained a scrupulous neutrality in spite of the efforts of Sir Guy Carleton to have them enter the English service. Their financial state was embarrassing. It was yet to be decided whether they were subjects of the English King or wards of the United States. The American government had not yet recognized their title to the land given them by Louis XIV, and the support afforded all these missions previous to the conquest by the



REV. FATHER MAINVILLE.

French Government had been abruptly withdrawn in 1763. The line between the two countries was drawn through the Indian reservation, and became the cause of unhappy dissensions. The people were given the choice of residence on either side of the line. The church property remained in Canada, one reason why the entire district has remained under the jurisdiction of the Bishop of Montreal. A majority remained in Canada, governed by their chiefs, about 700 at the present day are Americans and are governed by trustees.

When the war of 1812 broke out, partisan spirit quickly developed itself. The combatants had agreed to leave the Indians in peace, but through a misunderstanding St. Regis was occupied by British soldiers, and when they retired it was seized by Americans who made Father Roupe a prisoner in his house. As the Indians were receiving rations from the American commissariat, part of which they brought to their pastor, Father Roupe for this cause was condemned by the Canadian government. Finding himself between two fires he withdrew from the mission and gave place to Father Marcoux, who takes high rank in the literary world for his works on the Iroquois tongue.

The most notable of the missionaries, however, was Father Francis Marcoux; who for fifty-one years remained at St. Regis the devoted servant of a fickle and discouraging people. The missionary was a man remarkable for his fine physique and

commanding appearance. His blue eyes, yellow hair, and rosy complexion won for him the Indian name of Clear Sky, but amiable and courteous as he was in manner he was severe enough to offend the Indians on occasions. During his administration a number of the disaffected were induced to listen to the persuasions of Protestant missionaries, and soon formed themselves into a Methodist congregation. These apostates are not numerous, and so strong is tradition among them that pictures of the Blessed Virgin and the Saints are still retained in their houses and the rosary is said by each family in spite of the earnest dissuasions and explanations of their ministers.

Through some accident the church built by Father McDonnell was destroyed by fire in 1865, and Father Marcoux was put to the severe necessity of building another, a work among the Indians of great difficulty. He raised the walls and roofed it, but in eighteen years was able to do little more. After his death, in 1883, Father Mainville, who succeeded him, completed the work, decorating the interior very artistically and providing the church with all necessities at an expense of \$6,000. It is with extreme difficulty that the Bishop of Montreal can replace the missionaries at St. Regis. Their life is lonely, the toil severe and of the most thankless kind. The labor of learning the language is hard. The Iroquois tongue is complicated, and though without any but the simplest terms gives more difficulty than the most polished

modern tongue. Father Mainville, a former member of the congregation of San Viateur, educated at Rigaud College and ordained by Bishop Bourget in 1868, consented to take charge of the Indians on the death of Father Marcoux. He has remained with them since, has acquired considerable fluency in their language, has restored the church property, and rules his capricious flock with kindly vigor and prudent success. He is known to his flock as "The man who looks up to heaven."

The government of the Indians is by their chiefs, of whom there are nine, six Canadian and three American, with the powers of justices of the peace. The missionary is grand chief, and the government agent constitutes the court of last resort. The Indians have a great horror of the jail. Their chief troubles arise from their jealousy of one another, and from white interference. In religious matters tradition has the strongest hold upon them. The women are patient and devoted, the men indifferent and bad, but the pride they take in their church property and in the ceremonies of the ritual and their desire to follow in the footsteps of their fathers are ties which hold them firmly to their duty. The *Fête Dieu* procession is a curious instance of the power tradition has over them. It is conducted with great splendor. Certain individuals have the honor of wearing albs and carrying candles in the procession, an honor

which descends from father to son, and is tenaciously maintained.

There are six schools in the parish, poorly attended because of the indifference of the parents to education. About sixty children attend the Sunday-school. The communions are five hundred yearly, a small percentage of the population, but the Indian labors under peculiar difficulties in the matter of confession. He is scrupulous, and comes many times to his confession before being satisfied that his duty is done, and if it so occurs to him not all the persuasions and commands of the priest can induce him to confess or commune, until he considers himself worthy. In their social life the Indians are somewhat hilarious. Immorality is not specially prevalent among them, unless the whites appear in the neighborhood. They are very sociable and make kindly neighbors, and in their wedding feasts spend three days and nights in a continual round of dancing, drinking, and eating a traditional ox slaughtered for the occasion.

As has been said, missionary work among them is hard and thankless. They are suspicious, fickle, ungrateful, and lazy. But the progress towards civilization is rapid for all, as one may see by a comparison of their present condition with their past. They are not dying out like their brethren of the West, but are rather increasing, and each decade finds the growing children a trifle in advance of those that preceded them. The number of souls saved, the moral torpitude from which

they have been snatched, and the half-civilized state to which they have been brought is compensation sufficient for the self-denial of the missionaries. Considering these things the neat and precise Caucasian can condone the want of neatness and taste in the Indian village.

PART VI.

DISTRICT OF CONSTABLEVILLE.

THIS district lies in the Black River valley and includes nearly the whole of Lewis County. Farming is the only occupation of the people, although a certain amount of lumbering is done. The lands is good but not well watered. The Catholic population is Irish and German, well-to-do, industrious, and sober, but of a faith rather weak and cool. There are schools at Croghan and Mohawk Hill, and churches at Belfort, Daynville, Maple Ridge, Fish Creek, Prussian Settlement, Highmarket and Botchford Tannery. The parishes were formed in the following order.

CONSTABLEVILLE, 1845.

Attended by Rev. Mr. Howard,	1851
Rev. Mr. Sullivan,	1853
Rev. Mr. Fitzpatrick,	1861
Rev. Mr. Sheehan,	1864
Rev. Mr. Brady,	1864
Rev. Mr. Howard (2nd time),	1868
Rev. Eugene Carroll,	1874
Rev. John Craven,	1879
Rev. James McKenna.	

CROGHAN, 1853.

Attended by Rev. Mr. Fedderman,	1854
Rev. Mr. Heimo,	1857
Rev. Mr. Nicola,	1858
Rev. Clemens Mutsears,	1862
Rev. Ladislas Korter,	1864
Rev. James. Smith, (came)	1867
Rev. James Conlon, (came)	1875
Franciscans, (came)	1876

MOHAWK HILL, 1851.

Father Tappert,	1852
Father Fedderman,	1854
Minorite Fathers and others,	1876
Franciscans.	

LOWVILLE, 1865.

Rev. Mr. Herbst,	1867
Rev. Joseph Fitzgerald,	1871
Rev. William B. Nyhan,	1883
Rev. Joseph Redington,	1884
Rev. M. O'Neil.	

PORT LEYDEN, 1874.

Rev. Eugene Carroll,	1882
Rev. Mr. Connors.	

CONSTABLEVILLE.

CATHOLICS began to settle in Lewis County shortly after the war of 1812, when colonization schemes began to ripen. A French company, had much to do with the settlement of the whole district from Utica to the St. Lawrence, and under their guidance came the first Catholic emigrants. It was at first a difficult matter to provide these people with priests. A stray clergyman from Utica occasionally pierced the northern wild and ministered to the most pressing wants of the faithful. Carthage and Lafargeville had at early periods resident priests, who in a desultory way attended two counties, assisted at intervals by the Franciscans of Utica and others.

Constableville, high perched among the hills of Lewis County, was the Catholic centre of the district; settlers reached it as early as 1835 and here in 1845 came Father Howard to build a church and concentrate the scattered energies of the faithful. It was erected under the title of St. Mary's, at a cost of \$2,000, and with 780 members in the congregation. And was twice visited by Bishop M'Closkey, who administered confirmation each time. The effect of its building and of the constant supervision of Father Howard was to

strengthen the spirit and practice of the faith among a people who were losing both fast. The priests who have had charge of the parish at various times came in the following order :—

Father Howard, 1845 to 1851.

Father Sullivan until 1853.

Father Fitzpatrick until 1861.

Father Sheehan until 1864.

Father Brady left the same year.

Father Howard returned until 1868.

Father Carroll until 1874.

Father Craven until 1879.

Father McKenna, present pastor.

The church built by Father Howard seated three hundred, was subsequently enlarged, and burned to the ground, in May of 1879. In the meantime the country had so increased in Catholics that new parishes were erected and Constableville was gradually stripped of its first importance. Where one priest had sufficed, six now were needed, and the children of the original parish in time surpassed the parent. Constableville had many troubles of a delicate nature. The people grew cold, suspicious, and critical, and for many years the faith was at a stand still, lifeless, inert, without a particle of that enthusiasm which marks the eastern point of St. Lawrence County. There were revivals at long intervals. The rising generation, educated among Protestants, became even harder to reach than their fathers, and things promised badly for Catholicity in the district.

Father McKenna took charge of the parish in 1879, and began the slow and painful work of reviving the faith. Highmarket, an out-mission, had no church, and its people, overcome by indifference and a dangerous tendency to drink out their farms, were fast drifting into nothing-arianism. There was no church at Constableville, and Mass was said in a hall too small for the number of Catholics. Poverty's seal was stamped on the mission, and the priest who undertook its reform was bound to meet with numerous difficulties.

After six years of work Father McKenna has reason to be satisfied. A church capable of seating 800 was built in Highmarket at a cost of \$4,000, and another at Constableville at a cost of \$2,600, Both were dedicated in 1884 by Bishop Wadhams. A third church is building at Botchford Tannery. With his forces thus concentrated Father McKenna may congratulate himself on the patience and courage and self-denial which have brought about results so happy. It is impossible to describe in the limits of this sketch the numberless trials to which the ruler of a broken down parish is subjected. Father McKenna has patiently endured them, and has turned suspicion and distrust into respect and deference, lifting up the tone of Catholicity to a respectable plane, and draining from it large promise for the future. The faith is affected by a curious scepticism along the entire line of railroad from Utica to Ogdensburg, and it will

take some decades of patient work in many ways to root it out.

Father McKenna was born in Ireland in 1841, made his classics at St. Dunstan's College, Charlottetown, Prince Edwards' Island, and his theology at Laval Seminary, Quebec. He was ordained priest in 1867, and served as curate and pastor in the diocese of Prince Edward's until 1879, when he offered his services to Bishop Wadhams and was appointed to Constableville, a parish which owes very much to the care and labor he has bestowed on it during the last six years.

CROGHAN.

THIS village, entirely inhabited by Germans, lies on the east side of the Black River among the barren, sandy hills that skirt the Adirondack wilderness. The parish includes the villages of Croghan, Belfort and Daynville, towns which owe their existence to the French company and to James Le Ray and his son, Vincent Le Ray de Chaumont. All the land in the neighborhood belonged to them, and was sold on easy terms to the settlers.

The emigrants appeared in 1830. French, Germans, and Irish nationalities being represented, with the French in the majority. The first contingent of Germans numbered 187 souls, the second, arriving many years later,—numbered 230.



REV. GREGORY SCHLITT, O. S. F.

They settled at Croghan while the French and Irish took possession of Belfort, where the company had built a saw-mill, and also erected a church which was to be given to the most numerous denomination. As there were few Protestants in the neighborhood it passed into the possession of Catholics. The French colonists not liking the place soon drifted away, and to-day Belfort is principally Irish.

At Croghan Father Guth, head of the Lafargeville College, made his appearance in 1837, and had the congregation build a small temporary shanty for saying Mass, which was replaced in 1842 by a solid and comfortable structure capable of seating 400 persons. There were nine baptisms the first year of his service.

Like Mohawk Hill, Croghan was very irregularly attended from 1844 up to the coming of the Franciscans in 1876. Father Kapp succeeded to the charge of the mission in 1844, Father Tappert in 1850, Father Herbst in 1852, Father Fedderman in 1853, Father Heimo in 1854, Father Nicola in 1857, Father Clemens Mutsears, well-beloved and tenderly remembered by his people, in 1858, Ladislav Korter in 1862. During a long period of five years the parish was attended from Mohawk Hill. Father James Smith, now of Colorado, came in 1867; Father Conlon who died in Keeseville was there in 1875, and a few others afterward. The Minorite Fathers of Utica gave their time and care to it for many years.

The parish was first incorporated in 1853, and the first trustees were Nicholas Gandel, Christopher Miller, and V. E. Rofinot, jr. Father Mutsears started a school in 1859, taught by seculars, and his successors, Gabriel Volkert, continued and improved it. Father Volkert was a secular, and remained in the parish from 1868 to 1874. Bishop M'Closkey visited the place in 1853 and administered confirmation, in which year the people of Daynville built a small church under the title of Sts. Peter and Paul.

The really efficient work of the parish began in 1876 when the Prussian Franciscans were placed in charge. A house was built in 1877, and six Franciscan Sisters were brought to take charge of the schools. The next year a neat convent was erected for them. The corner-stone of a new church was laid by Bishop Wadhams in 1879, and the completed edifice dedicated by him in 1881. It is a very handsome structure capable of seating 700 persons, and cost \$16,000. The Franciscans have now the handsomest church property and completest parish in the diocese. Their schools are conducted under peculiar difficulties. The children of farmers form the majority of the pupils, and cannot attend with the regularity of village children. In consequence the attendance compared with the number of children in the parish is small. Some wonderful results have been accomplished, and the proficiency in music,

displayed by the whole town as well as the children is remarkable even for the Germans.

There are twenty-two hundred souls in the parish, of a faith much stronger than can be expected from the Black River district, and more than one half attend regularly to confession and communion. They are attended by three priests, of whom the superior is Father Gregory, a man of considerable ability, and of gracious and kindly disposition, who has administered the affairs of the parish for the last three years. He has hopes that the history of Croghan, for the next few decades, will be more thoroughly Catholic than in the past.

Father Gregory was born in 1844, at Homburg, Germany, made his preparatory studies at Fulda and Dusseldorf, and finished his philosophy and theology at Paderbon and Fulda, being ordained priest at the last-named place in May, of the year 1868. When Bismarck began his work of expelling the religious orders from Germany, Father Gregory followed his exiled brethren to America, and was after a few years placed in charge of the Croghan mission, where his ability and piety wield a remarkable and beneficent influence over the Germans.

MOHAWK HILL.

A COMPANY of German Catholics emigrated to Lewis County in 1830, drawn thither by the promises and inducements of the French colonization company, and Mr. LeRay de Chaumont. Part of these colonists settled around Croghan, and a part around Mohawk Hill, where they and their descendants still remain. They reached the high lands of Lewis County, in 1830, and as soon as they had broken ground, began to prepare for the building of a church.

The first priest who said Mass in the parish was, as nearly as could be discovered, a Father Raffener, who afterwards died pastor of Holy Trinity Church, Brooklyn. He was sent out by Bishop Dubois to do what was possible for the German settlers, of whose coming he was made aware through Mr. Le Ray. The Mass was said in a barn half a mile from where the present church stands. Father Raffener came rarely. The distance was great in those days from New York to the wilds of the North, and made a tedious journey. Priests from anywhere came on occasions to say Mass for the congregation, but unable to speak the language, could do little besides. The practical Germans, however, under Father Raffener's remote direction built a church, and had the pleasure of hearing Mass said in it on All Saint's Day of 1834, four years after their first coming. Father Raf-

seiner blessed it, and gave it the name of St. Michael.

The population gradually increased. Settlements were made at Fish Creek and what is known as the Prussian Settlement. Father Guth from the neighboring Cape Vincent said Mass in 1842, and for a time looked after the interests of all the Germans in the country. Father Kapp, from the same place, succeeded him in his care until 1850. There came two resident priest, Father Tappert and Father Fedderman, under whom the parish took a fresh start and did some good work in the way of rejuvenation.

It was so difficult to get German priests at the time that the history of the parish is very much confused so far as the priest are concerned. Father Howard of Constableville was called on occasionally to supply interregnums. The Minorite Fathers of Utica had charge for many years, and some of their priests were the best beloved by the people of any who attended them.

The land belonging to the church in Mohawk Hill was bought by Peter Reidal. The first church having become too small, Father Tappert had his people build another in 1851, under the same title and capable of holding four hundred people or more. Bishop M'Closkey laid the corner-stone in that year, and returned to dedicate it in 1852, Father, Fedderman built a church at Fish Creek in 1853, under the title of Sts. Peter and Paul, while the people of the Prussian Settlement built of their

own accord in 1851 a handsome stone church under the title of the Assumption. Father Clemens Luitz in 1867 repaired church property throughout the parish, and added to it considerably.

The history of the parish took a definite shape when, in 1876, a body of Franciscans, expelled from Prussia, took charge of it. A people irregularly attended and left for a great part of the time to do as they saw fit in religious matters could not but deteriorate from their first honorable condition. The Franciscans have had some trouble in this direction, but under their careful management it is gradually disappearing. In 1882 a convent was built beside the church, and in 1883 five Franciscan Sisters took possession and opened a school. They have now thirty boarders, and the good which they are doing has already begun to make itself felt.

There are one hundred and sixty families in the parish, all Germans, all speaking the German tongue and all farmers. Scattered as they are among the bleak hills of Lewis County, where the thermometer it often at thirty below zero and the snow three feet on the level five months of the year, they are served under circumstances of peculiar hardship. But all difficulties seem to be gradually overcome, there are yearly 600 communions and those people under the steady discipline of the church and the unfailing Franciscans promise to become one of the most pious as well as prosperous congregations in the diocese.

LOWVILLE.

THIS town is the seat of Lewis County, and is prettily situated in the Black River valley some thirty miles North of Utica. It is comparatively wealthy, does considerable business, is remarkable for a certain degree of refinement, and is surrounded by a good farming country. The parish consists of Lowville and a mission a few miles distant, known as Maple Ridge, Mass being said on alternate Sundays in each place. The Catholic population of Lowville is made up of mechanics and laborers mostly, while that of Maple Ridge consists entirely of farmers.

As was said in the history of Constableville, the entire Black River valley was attended for years in a desultory fashion by priests from New York, Utica, Syracuse, Lafargeville, and Carthage. The first Catholics to settle in what is now the parish of Lowville were James Heffernan, who came from Tipperary and settled in Martinsburgh as early as 1828, John Lynch, from the city of Dublin, in 1832. William Curtis from West Meath in the same year, and James Kelly from New York in 1840. Among the first Catholic settlers of the Lowville were John Siegel of Bavaria, Germany, who settled there not earlier than 1841, Michael Phelan in 1856 and David O'Keefe in 1860. The county seat was then at Martinsburg, and Low-

ville a place too unimportant to attract settlers, Until the building of the canal and railroad settlers were drawn to the business parts of the county.

Father James McBride of Utica is reported to have said the first Mass in the parish at the house of James Kelly somewhere around 1840. Later, Father Howard of Constableville, first parish priest of the entire district, visited Maple Ridge and said Mass in the house of James Heffernan. His territory embraced almost the whole of Lewis County with Constableville as his head-quarters. Maple Ridge was made the gathering point for the people farther North, and was the corner-stone as it were of the present parish of Lowville. The history of the parish is that of Constableville up to the year 1865.

In that year Father Herbst was appointed by Bishop Conroy to take charge of the territory now included in the towns of Lowville, Martinsburg, Pinckney, Harrisburgh, Denmark, Watson, and North. He stationed himself at Lowville, which was now rising into importance, and said Mass in the court-house, although Maple Ridge rejoiced in a church capable of holding 300 persons, which Father Cornelius Fitzpatrick, lately of Fort Edward, had built under the title of St. Patrick's in 1859. Father Herbst remained almost two years, and left in 1867.

He was succeeded by the Rev. Joseph Fitzgerald, a man of uncommon ability, whose after fate is left in sad uncertainty. He built the Low-

ville church in 1869 under the title of St. Peter's and dedicated it himself on October 3d of that year. It is a plain wooden structure capable of seating 450 persons. On the forming of a parish in Copenhagen he surrendered to it Maple Ridge, which again reverted to Lowville in 1871.

Father Fitzgerald was succeeded by Rev. William B. Nyhan in 1871. There were then in the entire parish eighty families, the vast majority Irish, a small number Germans. In Lowville the faith had so declined among the people that not more than one half attended to religious duties. The remainder were a cold, sneering, calculating set of liberals, whose evil influence and example troubles the parish until this day. The total revenues of the parish would not support a priest in even beggarly comfort, and there seemed no immediate prospect of a better condition of things. In 1872 a mission was given by the Jesuit Father Langcake, which had a good effect upon the people. The attendance at church and the sacraments increased remarkably, A better spirit began to prevail, which was strengthened and added to by Father Ryan the poet priest, in a mission given in 1874. Still later the Jesuit Father Dewey gave a third mission as successful and important as the others. As a result of these efforts Father Nyhan was enabled to make many improvements in the parish. Its interest and faith were partially awakened, and have since remained in that comparatively happy state. A residence for the priest

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was built at a cost of \$4,000, a pipe organ placed in the church, and a new altar and sanctuary added to the building. In Maple Ridge a new altar and new pews were placed in the church, and from the whole parish several debts were removed which had hampered work considerably. Bishop Wadhams visited the parish four times and administered confirmation to many hundred children and adults. The number of souls in the parish doubled. With this awakening of the faith has come the hope that very soon out of Lowville and the whole Black River valley the unfortunate 'liberal' spirit will be completely rooted. More precise and abundant knowledge of the faith among the people, and good schools for the training of the young will in time bring about the desired result.

Father Nyhan after a stay of twelve years in Lowville retired to take charge of the important parish of Brasher Falls. He was succeeded by the Rev. Joseph Redington in 1883, who left the following year, when Rev. Michael O'Neill the present pastor took charge of the missions. Father O'Neill was born and educated in Ireland, and after his ordination served for some time in the diocese of Glasgow, Scotland. On coming to America he joined the diocese of Ogdensburg, was assistant at Clayton, pastor at Redwood, and was finally appointed to Lowville.

PORT LEYDEN.

THIS is one of the most recently formed parishes, and lies some miles below Lowville, on the line of the Utica and Black River railroad. It is a pretty town, of no great size, and is chiefly concerned with lumber and farming, although years back a furnace was opened for the purpose of utilizing the iron ore found in the neighborhood; which drew to Port Leyden a great number of families, and then collapsed in a final and hopeless manner. It was at this period of delusive prosperity that the district was made a parish. Rev. Eugene Carroll was appointed to take charge of it, and watch over the bud which never blossomed out of its budhood. The priest was old, but of a vigorous constitution. The people were as usual, poor, and yet not unwilling, with all the coolness of faith peculiar to the region in which they live, to do a little for their own salvation.

The first inhabitants were Irish, whom the Germans closely followed, and among the earliest settlers were Martin Filbin, Thos. Sweeney, John McHale, Martin Kelly, John and Peter Beck. They attended Mass at Constableville, until Father Carroll was appointed over them in 1879. Then Mass was said in the town-hall, and in the meantime a neat church edifice was built, of good brick and sound timber, capable of holding a few hun-

dred people ; a pretty altar and good pews were put in it, stained glass windows bought, the arched roof tastefully ornamented with carving and colors, and the new building dedicated by Bishop Wadhams with great splendor, to the pleasure and delight of the few hundred families that then composed the congregation. This was in the year of grace, 1880.

The church having been built, the prosperity of the town declined with the shutting up of the furnace. Port Leyden, however, was in form and dignity a parish, and has maintained that form and dignity up to the present moment in spite of the decrease in its Catholic population. No doubt it will continue to do so as long as possible, which means a very long time, north of the Adirondacks. Father Carroll, well known by years and reputation to the people of this State, died in 1882, and was buried outside of Port Leyden, followed to his grave by many friends among the clergy and the people.

As the parish had no parochial residence, and was now reduced to ninety families, of varying shades of Catholicity, it was thought that the mission would again be attached to some important parish in the neighborhood. However, Rev. Father Connor of Redwood was appointed to succeed Father Carroll, and accepted the new charge, where he has since remained, much respected by his people, and entirely devoted to them.

Father Connor was born at Worcester, Mass.,

studied his classics at Holy Cross College, in the same city, and made his theology at the Troy Seminary, from which he was ordained for this diocese. First serving as assistant at the Cathedral, he was next appointed to Redwood, and finally to Port Leyden. In all his work Father Connor has won the respect and affection of those whom he served, by his unassuming charity, and faithful devotion to his duty.

PART VII.

DISTRICT OF PORT HENRY.

THIS region is situated in the south-east part of the diocese, is entirely mountainous, extending from Port Kent to Whitehall, and enclosed by Lake Champlain on the East side and the Adirondacks on the West. Mining and farming, with the business incidental to these occupations, are the chief pursuits of the people. The mines are of considerable value, and the land is fair but difficult to work. The Catholic population is principally Irish and of Irish descent, and the Canadians are well represented. The parishes were formed in the following order from the parent parish, Port Henry.

PORT HENRY, 1840.

Attended by	Rev. Jeremiah O'Callaghan,	1847
	Rev. Michael McDonald,	1848
	Rev. Mr. Olivetti,	1863
	Rev. Luke Harney,	1879
	Rev. J. H. O'Rourke.	

OLMSTEADVILLE, 1867.

Attended by	Rev. Louis DesRoches,	1868
	Rev. Mr. Moore,	1870
	Rev. Jno. Craven,	1873
	Paulist Fathers,	1874
	Rev. Mr. Conlon,	1875
(Warrensburgh)	Rev. Mr. Kelly,	1879

Rev. Mr. Pelletier,	1881
Rev. Mr. Blanchard,	1884
Rev. J. B. Legrand.	

TICONDEROGA, 1868.

Attended by Rev. Louis DesRoches,	1870
Rev. Bernand Caraher,	1873
Rev. Joseph Butler,	

MINEVILLE, 1870.

Attended by Rev. Mr. Philips,	1871
Rev. Jos. Taney,	1830
Rev. Florence M'Carthy.	

WESTPORT, 1882.

Attended by Rev. Jos. Redington,	1883
Rev. J. T. Sullivan,	1884
Rev. M. Halahan.	

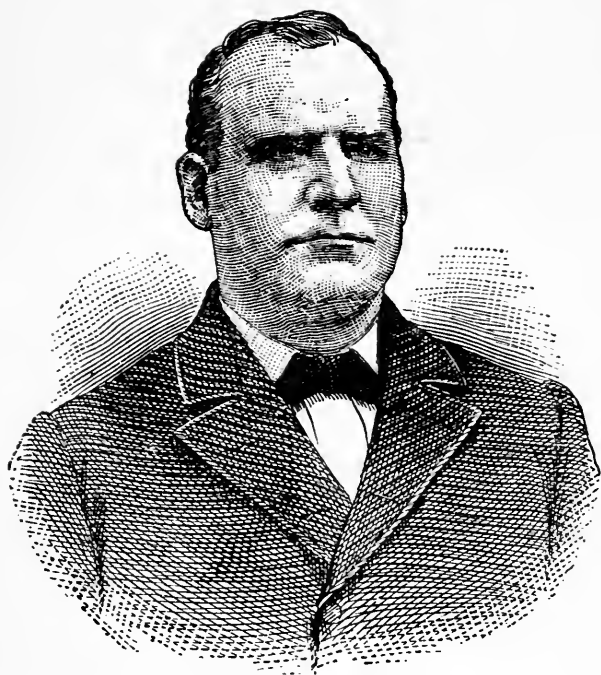
The date opposite the name of each clergyman is the date of his departure from the parish. In all these missions there are good churches, but no schools. There are also churches in Crown Point, Hammondville, Schroon Lake, North Hudson, Boreas River, Indian Lake, Keene, Essex, Elizabethtown. They are not well supported. The entire district has in fact deteriorated from its early prosperity, money and men are alike a scarcity, and the hard labor which the priests undergo is but illy recompensed either by happy successes in working among the people or by the practical piety of the congregations. Fluctuations in the iron trade will make the history of the region one of ups and downs, until its mines are exhausted, when it may pass into an era of sober and moderate prosperity which can be counted on at least with a fair degree of certainty.

PORT HENRY.

COMING down Lake Champlain from Whitehall, over that course so often traversed by the French armies in the early wars of America, the tourist passes at the same moment within a stone's-throw of the New York and Vermont shores. On the right is Chimney Point, uttermost eastern tip of the Puritan land; on the left the famous spot where the French erected a fort against the English—Pointe à la Chevelure, translated and ever since called Crown Point. The ruins of the old Fort St. Frederic, within whose walls the Adorable Sacrifice was offered for many years, are still to be seen, and history keeps the record of the chaplains who there ministered to the soldiers from the inception of the fort to its final evacuation. North-west of these two points, on the shores of Bulwagga bay, clings, not stands, the village of Port Henry. A more unlikely spot for the homes of civilized men could not be found on the rugged west shores of the lake. The mountains have here planted their rude feet in the very

depths of the waters. Their heads rise one above the other as far as the eye can follow the slope. Deep ravines cut their rough sides, down which rush the torrents in the early spring; and the primeval forest still adorns the steeps in the neighborhood of the village. Among these rough eminences are scattered the churches, schools, shops and dwelling-houses of Port Henry, some of them imposing, many costly and beautiful, all pretty and picturesque by reason of their situation. Scarcely a house is there that does not cling to a hill; one street looks down on the roofs of the next; a front door may be reached by a single step, but the side or back door is certain to have ten; no street without a curve or a dip every few rods, and all sorts of surprising views bursting upon the tourist's eye as he toils among these vexatious avenues. Iron is the magnet which drew people to the wild neighborhood, and still holds them there. The mountains are full of it, and for over half a century hundreds of men have been digging at the rocks and fearfully defacing them to obtain the precious ore. There are furnaces not only here but at all available points in those mountains from Chateaugay to Ticonderoga; and by giving employment to hundreds of men have made the wilds cheerful and busy with the clamor of healthy labor.

After the French and English wars which ended with the fall of Quebec in 1759, there was a season



REV. J. H. O'ROURKE.

of repose for the water-way of Champlain. The echoes of war no longer disturbed its peaceful solitude, and the French transports, laden with munitions of war or troops of French regulars and Canadian peasants, gave way to the sloops and scows of ambitious emigrants looking for good farm land. A few straggled through the rocks of Port Henry, and clung there like the moss to the forbidding rocks; but the greater part went on to the plains north of the Adirondacks. The few who thus made their home in sight of old Fort St. Frederic, throve fairly for a few years without churches or post-offices, an innocent, plain-spoken, ignorant people, with few convictions and much natural charity, until the steamboats began to find their way to Plattsburg, and the inquisitive wealth-seekers to smell the iron treasure in the hills, when Port Henry suddenly waked up to commercial life and the adventurous Irishman came to assist in the digging out of the iron from the mountains.

The families straggled into the village at intervals, and their history begins with the first Mass said at the residence of Michael McGuire in 1840, by Father Jeremiah O'Callaghan of Burlington. Probably thirty persons attended. There were fifteen families of Irish Catholics found by the Burlington priest to be in need of his services, of which very few members survive to-day; of those that knelt in the one room of Mr. McGuire's poor

residence, probably not a soul but has gone to its account. The numbers of the faithful, however, increased rapidly as travel became more frequent and easier between Albany and Plattsburg, and Father O'Callaghan's congregation began to swell beyond the proportions of kitchens. The priest was an impetuous, sharp-visaged man, beyond middle age, with a strongly marked character. He had been the author of a work on Usury, whose chief peculiarity was that it touched but slightly on the subject indicated by the title. His labors in the region of Champlain were multiplied and arduous, and he had become in his solitude a sort of apostolic missionary, whose facilities and privileges were limited by necessity only. He was energetic, and quick to perceive and provide for the necessities of his missions; but whatever he intended to have done for Port Henry was cut off by circumstances. Bishop M'Closkey was appointed to the new see of Albany, and Bishop de Goesbriand to that of Burlington, and Father O'Callaghan returned to Boston, where he died in the course of time, remembered to this day by the people whom he once served faithfully.

The Bishop of Albany gave the charge of Port Henry to Father MacDonnell, of Keeseville, a town thirty miles to the north. The new priest was the orator of the district,—a tall portly man, of middle age, and of considerable ability. His first Mass was said under unusual circumstances.

There was no church of any sort in the village. Occasionally a stray preacher found his way to the place and held services in the school-house. The Catholics of Port Henry concluded to use the same building for the saying of Mass as their numbers forbade the use of a private house ; but when they came to talk of the matter to the schoolmaster, he had temporarily fled the town, leaving instructions with the man to whom he intrusted the key, that it should be given to no one until he returned. This was the first and last evidence of bigotry which the neighbors displayed towards the Catholics. An altar was erected in the woods, back of the old furnaces of the Bay State mining company,—it was reverently enclosed with pine boards,—and here, on the 2nd of August, 1847, Father MacDonnell said his first Mass at Port Henry in full view of the old Fort St. Frederic, where once the Mass had been freely offered by the French chaplains long before the foot of Englishman had trod the soil. It was an impressive scene for these poor Irishmen. Below them lay the quiet waters of the lake ; in the distance the dismantled walls of the fortress ; around them stood the old pines now witnessing, not for the first time, the solemnity of the Mass. This hill ought to be dear to Port Henry Catholics. The incident, however, roused them to a sharp display and exercise of their religious feelings, and to a prompt assertion of their rights in the matter

of using the school-house. The citizens of the town were ashamed of the bigotry of their minister, and a building known as the Academy was obligingly placed at their service. For a few months Mass was said in this institution; but as the people felt more and more the need of their own church building, Father MacDonnell began to collect money to provide for the want. It fell upon an inopportune time. The times were not prosperous, and Port Henry folk felt the pinch of distress severely, so that after gathering in four hundred dollars the priest was compelled to give up collecting. With the sum on hand, however, he put up a small shanty on the property which still belongs to the Catholic corporation. One Isaac Stone sold half an acre of rocks and pine trees to Father MacDonnell on the lowest slope of the village, which was added to in after years until the land summed up about two acres. With this beginning the people were content. There was now no fear of being driven into the open air again to offer up the holy sacrifice, and they had the satisfaction of being the first to put up a building in Port Henry specially dedicated to the service of God. Father MacDonnell, admired and beloved for his learning, his oratory and his fine physical presence, a true representative of the church and the race, served the people only that summer, when he was removed by the bishop from Keeseville to St. Peter's Church, Troy, while the

same authority attached the mission of Port Henry to Whitehall.

Father Olivetti, pastor of Whitehall, said his first Mass in the shanty church Oct. 20th, 1847. He was an Italian, a man of great learning, and of splendid physical presence, being over six feet high and turning the scale at three hundred pounds. His sad after-fate has given him a mournful celebrity in the annals of the parish, and his name is never mentioned by those who remember him without a sigh of regret and pity. The attention of capitalists had now been fixed on Port Henry when the new pastor arrived, the mines were fast being opened, many families were arriving weekly, and a steady flow of moderate prosperity had set in upon the town. Father Olivetti at once began the erection of a new church. Stone of good building quality was thick in the church lot and elsewhere. It was hewn out of the soil by the parishioners in leisure hours, cut and placed in position when money and convenience permitted, for the priest had other missions to attend to between Port Henry and Whitehall and could not always be present to look after the work. It was a solid thick-walled building made to last for decades, built on a hill above the bay with the altar against the west wall so that it overlooked the distant peninsula of Crown Point with its ruined church and silent fortress. It was not finished when, in 1852, Bishop M'Closkey came to examine and con-

firm the people, young and old, who had kept the faith with such fidelity, The seats were rough and temporary, and the roof but just closed in, yet the ceremonies and the presence of the bishop were inspiring, and one of the objects of his visit was certainly accomplished,—to wake the people into a brighter life and greater efforts to build their mission into a permanency. The church was finished in 1854, and after a time Father Olivetti made the village his residence, attending Whitehall and his other missions from Port Henry, and making a home for himself in the basement of the church. His face and figure were well known in all the region from his constant travel. The next few years passed away in the ordinary routine of a well-established mission. Bishop M'Closkey came again to speak words of thankfulness and sincere congratulation to the people. Father Olivetti, seeing as many prudent Catholics had seen in that day the advantages of settling Catholics on the land and forming a Catholic farming class, bought at an auction sale the whole of the seventeenth township now known as the town of Pendleton. He induced a few families to take up homesteads on the land, and was preparing to go into colonizing extensively when the tragedy occurred which put an end to his beneficial schemes and to his useful, honorable, and pious life.

On the 16th of September, 1863, he returned from Ticonderoga to Port Henry. It was his custom to

visit Albany on business matters at certain times of the year. Sickness overtook him while on his way and he returned. The steamer touched at Port Henry late at night, the wind was high, the night dark, and the dock a rough affair full of pitfalls and byways, with which, however, the priest was well acquainted. A boy, the only native about, offered to carry the heavy satchel of vestments, but Father Olivetti thankfully declined. The watchman's lantern was blown out by a sudden gust of wind and left the neighborhood in thick darkness. One other passenger, a loose character from Ticonderoga, got off the boat and disappeared with the priest in the darkness. He remained that night with a friend and returned on the next day's boat to his home. No attempt was made to interfere with his return and examine him, although Father Olivetti's dead body was found the next morning lying in a pool of water a short distance from where he had uttered his last words to the kindly boy who had addressed him. His satchel of vestments had disappeared, his pockets turned inside out and their contents gone, the belt which he wore torn off, a few bills lay near him on the ground, and his body was partly plunged in a shallow pool at one side of the road. There were few bruises on him. He had probably been seized suddenly by the throat and hurled into the water, where he quickly smothered. With much grief and appropriate ceremonies the poor priest was

laid to rest in the graveyard which he had recently bought for the parish.

An indelible disgrace is fixed upon the coroner and his jury, and upon the magistrates of the district, by their criminal management in the matter. "Came to his death from causes unknown" was the verdict, which slander tried to supplement with the whispered tale of Father Olivetti's inebriation. Apart from the fact that the priest was notoriously as prudent as the race to which he belonged, the captain of the steamer and the boy at the dock testified to his honorable condition at the moment of leaving the boat. The affair dragged and fell to nothing. The loose character from Ticonderoga was allowed to return without molestation, and since that day the affair has remained a mystery.

Father Luke Harney, small of stature and stern of countenance, succeeded the unfortunate Italian in October of the year 1863. The iron industry had begun to swell to immense proportions, and more than two thousand souls were placed in the new pastor's charge. Money was plentiful and the people were generous, and there was little that he could not do in the line of improving his parish. A new mission had been opened in Mineville, six miles distant. Here he began a church; in Port Henry he built a modest residence, and at the same time he made preparations for enlarging its church. There were sixteen hundred communions

and confessions in the parish on his first Christmas there; and when the newly-consecrated Bishop of Albany, Mgr. Conroy, made his episcopal visitation in July, 1864, six hundred young persons presented themselves for confirmation. The church, which he renovated, and, in one sense, actually built, is, however, his monument. There is no other to match it in the diocese, perhaps not in the State, for the qualities of beauty and fitness. It is not large nor costly. The stone is native, the walls are thick and low, the shape cruciform. Nestling in the upper corners of the cross are two pretty sacristies with stained glass windows. The walls and the corners are buttressed, the windows are of real stained glass, beautiful and reverent in their designs, the wood everywhere is wood unpainted, and undisguised. But the loveliest feature of the church is the bell-tower, rising to a proper height from the corner under the right arm of the cross, that is on the east side of the right transept. The main entrance to the church is in this tower. To one accustomed to the hideous edifices called churches in our day, there is nothing so surprising, nothing so beautiful and reverent as St. Patrick's Church at Port Henry. Father Harney did good work in his sixteen years' stay among the people. He was still in the parish when the new diocese of Ogdensburg was formed from the Albany diocese, and had the honor of welcoming Bishop Wadhams on his first visitation of the diocese, and once after-

wards. In 1879 Father Harney retired from the parish, and was succeeded by the present pastor, Father O'Rourke.

In the last five years the history of the parish has been uneventful. The iron industry of the Adirondacks began to decline about the time of Father Harney's departure. Mineville had become a separate parish, and from three hundred and fifty families Port Henry has been reduced to a little over two hundred. Without the means which lay in the hands of predecessors, Father O'Rourke has still done good work in perfecting, finishing, and sustaining the work begun over forty years ago. Port Henry has but one out-mission, and receives a greater share of its pastor's attention than when the whole coast of Lake Champlain was under the care of Father Olivetti. Still, on various occasions, the mountain and lake missions fall into the hands of Father O'Rourke, and crowd him with more work than one man can at all accomplish under present systems. The beautiful church in his charge has been completely renovated inside, painted and preserved with perfect taste, so that after admiring the beautiful exterior, the cultivated eye receives no shock from the soft and fitting colors of the interior. A hundred improvements and valuable church necessities have been added, and in spite of depressed times the parish has lost nothing in its onward progress.

Father John H. O'Rourke was born in Montreal in 1846, and is now thirty-eight years old. He made his studies in St. Mary's College, Montreal, and in Fordham, where he took his degree of M.A. In 1870 he was ordained by Mgr. Pinsonneault, retired bishop of London, in the Cathedral of Montreal; and after serving in different parishes severed his connection with the Montreal diocese to transfer his services to Bishop Wadhams, who finally appointed him to the parish of Port Henry.

The particulars of this brief history were learned chiefly from Mr. and Mrs. Francis Carr, estimable Catholics of Port Henry, who were in the parish almost from the beginning. Very few of the old residents are left, and the quick years will soon remove these few from the world. God has rewarded the virtues of all the people, living and dead, and their steadfastness in the faith by the steadiness and virtue of the new generation, who are represented in the eternal priesthood by these honorable and pious men. The old house where Mass was first said is in ruins, but the same trees grow on the hill which saw the Mass in the open air; and across the bay shine the clear outlines of Crown Point redolent with pious memories.

TICONDEROGA.

MORE than half a century ago, in the year 1831, the indefatigable Father O'Callaghan, of Burlington, said the first Mass on the ground now occupied by the village of Ticonderoga,—the first Mass, it should be added, under American rule,—for in the days of the French power the army chaplains had often celebrated the august sacrifice in the shadow of the wonderful mountains. Engaged in searching out the faithful along the shores of Champlain, he had found in a log-cabin on the hill which overlooks the village from the east, an Irishman named Edward McCaughin and his family. One other family, the Quigleys, formed with the McCaughins the new congregation for whom Father Callaghan said Mass at long intervals until he returned to Boston.

Like all the towns on the west shore of Champlain, Ticonderoga occupies a site of exceptional beauty and of great historic interest. The whole territory from the lake, half-way up the valley to Lake George, was the scene of the great French

victory over the English during the last struggle for the possession of Canada. More than fifteen thousand men, regulars and volunteers, fought for a whole day along the precipitous slopes of Mounts Defiance and Hope, under the leaders Abercrombie and Montcalm. The Frenchman was victorious, and the English lost the brilliant favorite Lord Howe, one of their best generals. The spot where he fell is marked by a monument erected to his memory by the Rev. Joseph Cook. At the foot of Mount Defiance, south of the town, was built the French Fort Carillon, stubbornly held for a few years, evacuated, held by the English and Americans successively afterwards, and finally rendered untenable by Burgoyne, who planted his artillery seven hundred feet above on the mountain. To-day its position is indicated by a few mounds of earth visible from the car windows of the Delaware road. The graveyard where repose the French dead is close by, and only lately a settler in digging there came across the bones of an Indian warrior. The outlet of Lake George, a brawling narrow stream, finds its way through the valley, a distance of four miles, to the waters of Champlain; passing through the village of "Ti." it is pressed into the service of sundry pulp, saw and cotton mills which lie at the lowest point in the valley: so low, indeed, is the town situated that the mountains in the neighborhood derive additional size and grandeur when



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compared with the diminutive dwellings at their feet.

When Father Callaghan found his Irishmen in this mountain fastness the primeval place had not been disturbed since the lake echoed with the roar of MacDonough's cannon in the war of 1812. It was not a choice neighborhood for farming, and though often explored by immigrants had no charms for any but the McCaughins and Quigleys. It increased but slowly. It was thirteen years after the first Mass before a church was built, and this structure was erected by Mr. McCaughin at his own expense and on his own land in the year 1844 under the title of St. Mary's. Father Roonèy of Plattsburgh was commissioned by Bishop Hughes of New York to dedicate it, and to minister to the young congregation, but on the appointment of Father Olivetti to Whitehall the entire series of small settlements along the lake from Whitehall to Westport were given into his charge. It was at this place he met his probable murderer on that fatal day in September which saw his violent ending. Bishop M'Closkey visited the town in 1852, administered confirmation, and proposed to Mr. McCaughin the graceful act of presenting to the parish the church and lot which he had so generously given over to sacred uses, an act which the old gentleman did not feel disposed to perform. The old building is still standing on the McCaughin farm outside the town with its

altar and seats, and is still in the possession of this family, but the people who there attended are for the most part enjoying the rest of the grave. As it was imperative that the parish should own its church property, Father Olivetti received instructions to build a church as soon as practicable. The structure which he began was finished by Father Harney of Port Henry, of which parish "Ti." was a dependency until the year 1868 when Father Louis Des Roches, a Canadian priest, was made its pastor. Manufacturing interests had now given the place some small importance, and the number of families had increased to nearly one hundred. In 1870 Father Bernard Canrher succeeded to the parish, and was followed in 1873 by the Rev. Joseph Butler, the present incumbent, who for the past eleven years has attended to the wants of the town and the missions in its neighborhood.

Father Butler was born in Ireland in 1828, and at the age of twelve went with a number of companions to study in the Island of Malta in the Mediterranean. He made his theology in Rome afterwards, and as a member of the Franciscan order was ordained in the Albany Cathedral by Bishop M'Closkey in 1858. Since that time as a missionary priest Father Butler has served his order and the church in various parts of the east and west and in South America, until Bishop Wadhams appointed him to Ticonderoga, where

he has remained for over a decade like all the priests in his neighborhood engaged in giving the finishing strokes to the work of former missionaries. The mission had already been favored with the visits of the Bishops M'Closkey and Conroy of Albany, and with one visit from Bishop Wadhams in 1873. Since Father Butler's time the bishop has made four episcopal visitations at regular intervals of three years, confirming some 800 children whom the priest had already brought, after steady instructions, to their first communion. The debts of the parish have been removed, the property put in order, and a better organization given to the parish, which now numbers about one hundred and twenty families.

As Port Henry was the mother of many churches in the neighborhood, so Ticonderoga in turn has presented her daughters to the universal church; daughters whose sudden demise fitly illustrates the mutable character of many missions in the diocese. In 1824 a mining company erected a furnace at Crown Point, a village seven miles distant from the Crown Point of the French regime. Families crowded in, the times were prosperous, and Father Butler took charge of the new mission. A church was erected at a cost of seven thousand dollars. Two thousand were paid, when the furnace gave out and the mission went down so suddenly that but ten families are left to divide among them the debt of five thousand dollars.

Hammondville, another mining town, was formed into a mission in 1878 and built a church in 1880. To day the mining population is fled for the most part, but there are farmers and laborers in the vicinity numerous enough to support the church which Father Butler left free of debt. It is now attached to the parish of Port Henry.

Ticonderoga itself is subject to dangerous fluctuations in business. A cotton-mill recently departed life in its boundaries, and as its manufacturies form the sole reliance of the villagers it may yet meet with the fate of its children. The population is to some extent floating. The very old residents are few, and mission work therefore lacks much of the interest which makes the loneliest spot pleasant to the missionary priest. With its gloomy background of everlasting hills and its view of Lake Champlain shut in by the elevation to the east, Ticonderoga will never charm strangers into a long residence.

MINEVILLE.

THE road from Port Henry into the mountains has a grade of two hundred feet to the mile. Along this steep ascent winds a mining railway whose depot at Mineville is some twelve hundred feet higher than its depot at Port Henry. The foot hills at Bulwagga Bay disappear gradually as the traveller mounts the grade, and finally dwindle into insignificant knobs before the approach of their grander brethren the hoary and gloomy Adirondacks. Between these foot-hills and the mountains lie long stretches of fine farm-land, dotted by bits of forest of the early growth and made more beautiful by comfortable dwellings on their heights and sleepy villages in their valleys. This land explains the preferences of the early settlers who clung for dear life to the crags of Port Henry. When the mines are exhausted the presence of the farmers will keep life in the languishing lake villages, as they do now when, for incidental causes, the iron business declines. The road to Mineville is, like all mountain roads, wonderfully picturesque; but the village itself, like all

mining villages, is an eyesore. It seems to be of mushroom growth. The churches, houses, and public buildings are built anywhere and everywhere, back to back, sides to fronts, at all angles to the roads or streets, and with the carelessness of *structures temporary*. The experience of a decade has shown the villagers that at any moment it may become necessary to seek a living elsewhere, which has bred a consequent disregard of solidity, comfort, and neatness. There is a griminess and roughness over the whole place, features prominent in a mining town, and not even the gorgeous summers of the mountain can hide them. The boom in the iron trade first drew to Mineville the Irish settlers, a rough but respectable body, grown rougher from the hardships and dangers of mining, and known at once in older communities by their hardy bodies and fierce dispositions. The first settlers in the place attended the church at Port Henry, but shortly after the arrival of Father Harney their numbers had swelled sufficiently to warrant building them a separate church. There was considerable rivalry between the two villages in church matters, and it is on record that in every collection made at Port Henry the miners on the mountain waited the announcement of its total in order to make theirs a few dollars better. The building of a new church was taken up with eagerness, but delayed by many causes. The extensive missions under the pastor's charge made it impossible for

him to give to the work uninterrupted attention, and he was finally compelled to give up the parish to the charge of Father Philips in 1870. Mineville has therefore a brief history of only 15 years.

The health of the first parish priest failed him during the first year of his residence and he died in the summer of 1871 without having been able to accomplish more than a fraction of the work began. He was succeeded in the same year by Father Taney, who with better health in his possession was enabled to put affairs in a prosperous state. The church was finished, a house built, and a cemetery bought within the next few years. There were difficulties to be met with of a kind peculiar to the place. Hard times affected the pockets of laborers. The iron trade is very sensitive, and Mineville seemed to be its register to such an extent that the parish work often languished at unexpected intervals and occasionally threatened complete cessation. In collecting for the mission the parish priests found it necessary to make frequent visits to the mines, visits attended with some danger and much inconvenience. The chambers hewn under the earth were never free from falling rock or the dangers of blasting, and were damp always from the water which streamed through. In those places the priest was compelled to remain for hours, interviewing those members of the congregation who could not or would not be reached during leisure hours.

Father Taney died in 1880, and was succeeded by Rev. Florence M'Carthy in the same year, to whom we are indebted for the facts of this brief history of Mineville parish. Father M'Carthy was born in Ireland forty years ago, and was ordained by Bishop Conroy, from Troy Seminary, in 1868. He was successively stationed at Norwich, Syracuse, and Albany, and was appointed pastor of Massena Springs, in 1872, in the then diocese of Albany. He was also pastor of Waddington for seven years, and previous to his present charge was stationed in Watertown as successor to the lamented Father Hogan. In Mineville his work has been to complete the beginnings of his predecessors, to remove the burdens still remaining on the people, and to rouse them to a stricter observance of their religious duties. This has been done while struggling with the same difficulties which annoyed every incumbent of the parish. There were defects in the church which had to be remedied at great expense. In fact it had been almost built over, while a debt of some thousands on the cemetery and other property has been paid off entirely. Mineville has now a neat brick church capable of holding five or six hundred souls, a good parochial house and a cemetery, and will have in the near future a good school.

The present depression in the iron business has deprived the parish of almost a hundred families and as many young men, and thrown upon the

work of salvation a forced lull which the prosperity of the next month may as suddenly destroy. It is one of the most annoying features of the parish that the primary work of bringing negligents and others to the practice of the faith is never done. The good depart and the evil and the negligent come day after day to disturb the harmony of the parish, and to inflict upon its head the vexations and cares incidental to the formation of a new cure. There are but one or two families of the migration still living in the place or on the earth. Progress has been made in many ways which can be measured, but owing to the floating away of the population it is difficult to say how the people have been affected. Bishop Wadhams has visited the place at intervals to confirm the young and to fix the faith of the old; and as far as the records show he is the only bishop that has ever visited the place. The traveller, after drinking in the beauties of the view which it offers—a slip of Champlain and the mountains of Vermont in the distance—leaves it without regret, glad that the grade to Port Henry permits him to fly down the mountain within the hour.

you are at least able to try. I believe you will

He flushed, with something of his old boyish
V.

Authority. (1870.) 86

V.

The Choice of a Profession. (1871.) 104

OLMSTEADVILLE.*

THIS is the lone star parish of the diocese. It lies among the southern Adirondacks, and to be reached by rail necessitates a round of travel. Properly it belongs to the diocese of Albany, and is easily reached by rail from Saratoga. It is part of the territory which Father Olivetti, of tragic memory, bought to colonize with Catholics, and the first inhabitants were with exceptions a few Irishmen, whom he sent thither to occupy land and make the beginnings of a grand settlement. Among them were Edmond Butler, who came directly from New York to the place and found ahead of him, James Dougherty, Thomas McGiin, Richard O'Neill, and Edmond Ryan, all farmers, for nothing else besides farming can give employment in the country of mountains, lakes, and forests.

The parish as it now stands is thirty miles one way and of any length the other. It is composed of six small villages, Olmsteadville, where the priest resides, Schroon Lake, a noted town for tourists, Newcomb, Long Lake, Blue Mountain Lake, and Indian Lake. In the first two villages there are churches, and a third a few miles from the parish seat, where Mass is said one or twice a year.

The first is under the invocation of St. Joseph,

* From notes collected by Rev. J. B. Legrand.

and in the mission reside one hundred families. Our Lady of Lourdes is the patron of Schroon Lake, St. Nicholas of North Hudson, St. Anne of Boreas River and St. Gabriel of Indian Lake.

Until 1842 no priest came to visit these distant and lonely settlers. In that year Edmond Butler wrote to Bishop Dubois of New York asking that a priest be sent them. The bishop promptly replied to the request by placing the mission in care of the priests of Troy. Father Shanahan was the first to visit them and say Mass in the district. He was followed by Fathers Kelly and Quinn, all of whom said Mass occasionally in the house of Mr. Butler, ordinarily in the house of Richard O'Neill. Father Olivetti of Port Henry, having purchased an entire township in the mountains, was the first to build a church in the leading village of Olmsteadville, then known as Minerva, and to open and bless a Catholic cemetery. Both still exist. At this time there were but sixteen families in the place. The land on which the church stood was given to the parish by Frederic La Ross, to the trustees Butler and McGuire, whom Father Olivetti had placed in charge of the construction of the church. When it was finished Bishop McCloskey, attended by the Rev. Mr. Murphy of Glenn's Falls, dedicated it, and left the mission in charge of this priest. He visited Minerva a few times a year, Father McDermott, his successor and still resident at Glenn's Falls, observed the same custom



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until, in 1877, Father Louis Des Roches was made pastor of all the missions. He left in 1868. Since his time the pastors succeeded one another as follows:—

Father Moore until 1870.

Father John Craven until 1873.

Vacancy until 1874, during which the Paulist Fathers and Father Butler of Ticonderoga attended the mission.

Rev. John Conlon until 1875.

Father Kelly of Warrensburg until 1876.

Rev. Mr. Pelletier until 1881, when he died.

Rev. E. Blanchard until 1884.

Rev. J. B. Legrand, present pastor.

A burst of prosperity fell upon Minerva when, in 1865, Mr. Olmstead erected tanneries in the mountains. So great a number of Irish families were drawn to the place, that the small church could not contain them. At a cost of six thousand dollars another church was erected in the village which the new industry had given birth to a few miles from the old Minerva. This new village was called Olmsteadville. Father Craven built the church. Bishop Wadhams, then vicar-general of Albany, laid the corner-stone in 1871, and in 1872, as bishop of Ogdensburg, dedicated the building.

It was not until 1850 that Catholics went to settle at Schroon Lake. The tanneries also drew them to the vicinity in 1850, and added to the population afterwards. Among the first were

Edward and Peter Clark, Patrick and John Sheehy, Patrick M'Carthy. W. Gaffney, and John Brown, who has ever been first in the general esteem. Three years since a neat church was erected close to the lake, and the priest visits it once or twice a year. A few Canadian families after a few years settled in the territory, and attached themselves to the soil.

As quickly as the region rose to prominence and prosperity, as quickly did it go down when the work of the tanneries was ended. The bark within reach of capitalists was soon exhausted, the tanneries closed, and the better part of the laboring population drifted to the centres of employment. About two hundred families remained within the limits of the mission, of whom more than one-half, that unfortunate generation educated at the State schools or not educated at all, are beyond the influence of faith or virtue. The outlook for the mission is very gloomy. It will probably diminish in numbers until it has reached the condition of a farming community simply. All its work should be carried on with that fact in mind. Its story is but one of many, and its final condition that to which the greater part of the diocese is coming.

WESTPORT.

FROM Whitehall to Port Kent, on the line of the Delaware road, the traveller passes through a stretch of lake and mountain scenery which can hardly be surpassed in beauty by any spot in the world. On one side lies the Champlain water, slowly widening towards the north, dotted by wooded islands, varied by innumerable bays; on the other rise the blue peaks of the Adirondacks, in the distance stand the Green Mountains of Vermont, and the railroad winds by turns through rocky passes and cultivated fields, with lake or mountains always in view. Westport stands in the centre of this charming district. Its valley forms one of the easiest entrances into the recesses of the Adirondacks, and hundreds of tourists visit the village yearly, to enjoy for a summer its health-giving air and wonderful scenery.

The parish of Westport includes the villages of Essex, near the lake, Elizabethtown and Keene, in the mountains, and a few minor places scattered like mushrooms about the country, enclosing a territory sixty miles long and thirty broad. Its history dates back to the day when Father Jogues was hurried down Lake Champlain by Indian captors, and during their stay on Mud Island made to run the gauntlet as a pastime for the savages. Mud Island is still pointed out to the visitor, but



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being of clay formation it is rapidly disappearing under the action of the water. When New York presented to the Canadians who had suffered exile for their devotion to the revolutionary cause, certain lands on the west shore of the lake, a number of their people settled at Split Rock Bay, and took to farming. Here they were found in 1790, by Father De la Valinière, whose history, as given by John Gilmary Shea, in his *History of the Church in the United States*, makes an interesting episode for the chronicle.

Peter Huet de la Valinière, born in Brittany, 1732, was ordained priest of the order of St. Sulpice at Quebec, 1757, and was one of the twenty-eight Sulpicians who became English subjects after the conquest. Having little affection for the English, and being suspected of leanings towards the American cause, he was seized by the British governor, and sent a prisoner to England. After eighteen months in a prison ship he was set at liberty, and returned to France, but being coolly received by his order, he determined to return to Canada; sailed to Martinique, and was taken down with yellow fever at St. Domingo; traveled thence to Massachusetts, and on foot to Montreal; where his superiors begged him not to remain for fear of complications with the government. He returned to New York on foot, and for a time served the French and Canadians there, until his restless disposition drove him West, where for three years he fought with the Illinois French, and was worsted.

He travelled to New Orleans, to Havana, back to New York, and to Montreal; and finally in November of 1790, sought out the Canadians at Split Rock Bay, where he built a church and residence, and without permission or faculties formed a parish. His piety and sincerity were undoubted, but few could tolerate his eccentricities, and after a three years' stay he set his loose-minded parishioners so much against him, that in order to get rid of him, they burnt his church and house to the ground, a fair indication of their Catholic spirit. Overcome now with years, Father De la Valinière returned to Canada, and lived retired upon a small pension allowed him by the Sulpicians. He died in 1806. His residence became later a hotel, and a gentleman stopping there one evening found the woodwork covered with medallions enclosing verses which the priest had written, exhaling his griefs. He was the author of a poem describing his travels, which was published in Albany. To the last he preserved his eccentric manner and severe piety.

The Canadians were as peculiar in their practice of the faith as their priest was eccentric. They have faded away from Split Rock, and the village of Essex now stands not far from their short-lived settlement.

By degrees Irish Catholics found their way into the mountainous country from the more populous communities in Port Henry and Plattsburgh. The land was good in places and cheap, and offered

inducements to poverty not to be found elsewhere. Settlers came from Canada also, and having become numerous after a time were desirous of being visited by a priest, but priests were few at that period and the Bishop of Albany, lately appointed, found it difficult to satisfy more pressing demands nearer home. Father McDonnell of Keeseville occasionally visited them, and Father Olivetti of Port Henry gave them considerable attention. In the hope that the bishop might be induced to send them a priest a number of the leading citizens bought a piece of ground in Westport and partly erected a small church; not having consulted their ecclesiastical superiors concerning their purposes, the work lagged for want of their favor, and for many years the walls stood in an unfinished state. The people of Westport attended at Port Henry, those of Elizabethtown at Keeseville, and priests from the missions visited the district on occasions.

Essex meanwhile grew to a respectable size, and the farmers became each year more prosperous, so that it was finally decided by Bishop Wadhams that an effort should be made to put the parish on a good footing. Father Shields was appointed to take charge of the missions shortly after the new bishop had taken possession of his see. He built a church at Essex, of stone, capable of holding two hundred people. It was dedicated under the patronage of St. Joseph. Father Shields becoming pastor of Au Sable after a year or two, the missions again lapsed into their former condition.

Father O'Rourke upon taking charge on Port Henry gave considerable time and attention to them. He built a church at Elizabethtown in 1882, which was dedicated by Bishop Wadhams the same year, under the protection of St. Elizabeth. It seats two hundred persons and cost \$1,500. He also took in hand the half-built church at Westport, and completed it in 1879. Finally, Father Fitzgerald of Au Sable built at Keene a small church which was dedicated in the fall of 1883.

The mission being now well provided with churches it was easier to obtain a priest who would face the hard labor of attending so large and rough a district, and in 1882 Father Joseph Redington was appointed pastor with his residence at Elizabethtown. He was succeeded by Rev. John Sullivan in 1883, who died suddenly in the winter of 1884, his delicate constitution completely worn out by the fatigue of the mission. It remained vacant until the next summer when Rev. Michael Halahan was removed from the position of assistant at the cathedral and placed in charge of the parish.

In one year Father Halahan paid off the debts which had encumbered the churches to the amount of \$2,500, and improved the church property to the extent of \$500 more. As Westport was the central spot of the mission he erected a parochial residence there recently at a cost of \$2,000. The amount of labor required to accomplish these

heavy tasks while doing the ordinary mission work is not easily appreciated by those unacquainted with the mission. A ride of forty miles over the rough mountain-roads is an everyday feature of the pastor's life, and this feat on occasions is surpassed by a journey of seventy miles. There are not more than two hundred families in the mission, and these are scattered over a wide area. It is the consolation of the priest that the faith flourishes generously among them.

Father Halahan was born at Brasher in 1854, made his classical course and his philosophy at Fordham, and studied theology at the Grand Seminary, Montreal, where he was ordained in 1882. He served as curate at Cherubusco and Ogdensburg until his appointment to Westport, and in all these places has distinguished himself by the faithful and solid work which he has performed in the service of God.



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